1: Schultze--88 N-5 (1903-1905) 1907 FX13 Hottentot FX13
Nama

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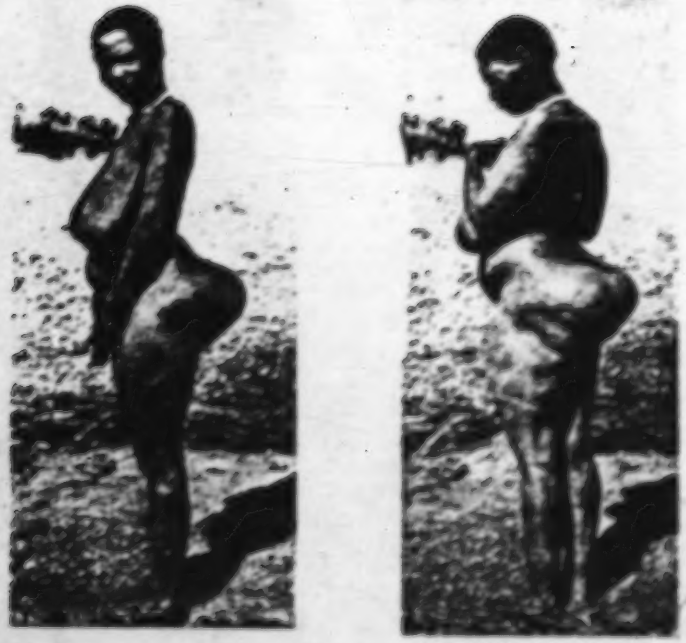

Hottentot woman of Bersaba, 1.48 m tall, about 40 years old with well-developed fatty buttocks.

was is plugged up sufficiently with a bunch of grass so that the ashes are not sucked in. The ordinary serpentine pipe, /uiikyôb, is used in the same way. One would take it for a cigar holder made from a European pattern, if the Hottentots smoked cigars. [Picture. a and b are bone tobacco pipes. c - e serpentine pipes of native design. f. a serpentine pipe of European design.] On the other hand the European cutty is obviously the model for the pipe form which they call !ha-bes.

3. One metal was treasured by the Hottentot before his contact with European culture, namely copper, which he probably got by barter from his Bantu neighbors to the north. With the disappearance of native jewelry and because it is easy to buy or steal all the needed metals from white people, copper has been mostly supplanted by iron and brass. The male [249] Hottentot cuts three kinds of jewelry either from iron, brass or copper, more rarely from lead depending on the material available.

Women and girls wear bracelets and armrings, !ganuti, right above the wrist, sometimes ten pieces in all. I saw men wearing only one, if any, on the right wrist. [Picture. Bracelets. 4/5 natural size]. A single design is made by scratching, notching and hammering. The patterns, always on the outside, resemble those of our prehistoric times and are the only interesting thing about these ornaments. Neither the material nor the instruments used in making them are original with the Hottentots, but are borrowed from the white man's workshops.

[250] In the simplest form, the arm decoration is a plain ring-shaped rounded, open, undecorated iron wire, shaped like a D in cross section or square-edged and slightly rounded on the outside. Such a smooth undecorated iron band is depicted in figure a.[1]

The brass bracelet b is square-edged with tapering ends and is decorated with hammered or cut cross lines, which diverge from the middle of the band towards both sides. These lines are crossed by long irregular grooves, running near the edges and parallel to them. A copper bracelet (c) with rounded edges is primitively decorated with irregular thickset cuts across the band and grooves that run the length of it.

The square-edged brass band d has irregularly spaced notches along the edges and a clumsy unconnected line down the middle. These notches are cut so that they converge towards the middle line in better-grade work. Thus in the narrow iron band e, the notches are so deep

1 [For pictures of bracelets discussed in the text, see Cat. 116, p. 62(B). -Ausl/ps]

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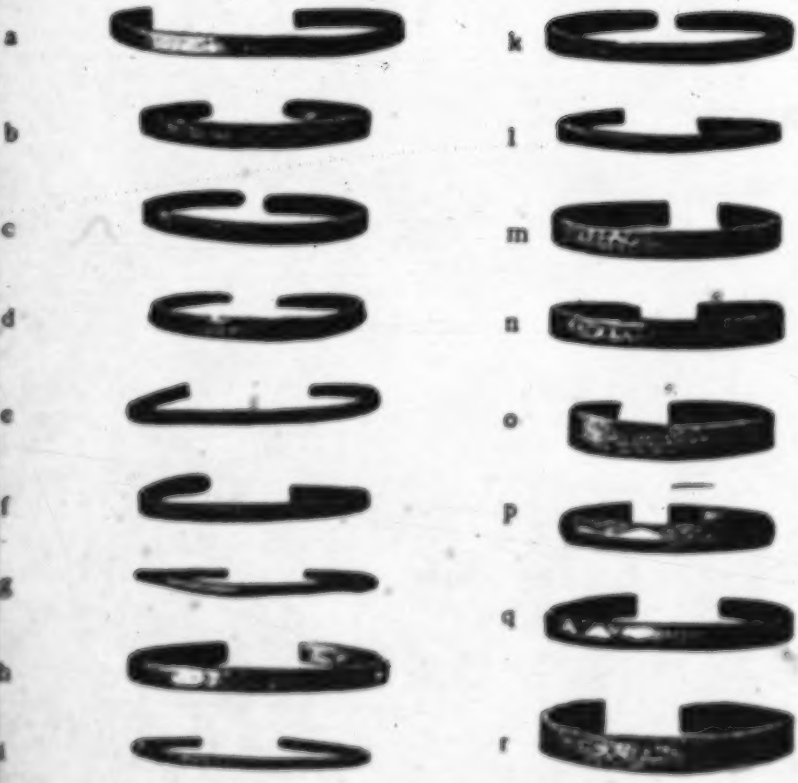

Bracelets. 4/5 natural size.

that the material has swelled up and created a raised design. The next iron band f has a "fishbone" pattern as I call it as an analogy to prehistoric ornamentation at the suggestion of my honored colleague Dr. Eichhorn. The pattern is regularly interrupted by small smooth spaces. We find this pattern again in primitive form in the thick, flat copper wire band g, in the iron band h, and finally, in its clearest and most regular form with divergeing angular lines towards the open ends, in the brass ring i. 301 325 531

The zigzag decoration is widely used, equally popular as a decoration for wooden dishes (burned in), on apron belts (woven in), and on serpentine pipes (scratched on). It is cut or hammered into the bracelets of the Hottentots. Sometimes it is a straight continuous line (k), sometimes a system of two or three lines which are not always connected. (l) The two square-edged bracelets with the zigzag ornamentation are made of brass.

I saw a pattern with dots only on brass (m) and copper (n) bracelets. The dots were arranged in rectangles, circles, or in rows of two or three, hammered into the material as if by a stamp.

The last kind of ornamentation to be mentioned are the cross-hatched or diamond shaped fields of various forms on bracelets. [251]. A thin, square-edged, bandlike iron ring (o) has four fields shaped like parallelograms with checks made by vertical and horizontal lines. A metal band (p) that shines like gold, whose cross section is flat on one side and flat-roof shaped on the other, has two rows of triangles filled with notches, the base of the triangles runs along the outer edge and the apex touches the middle. One iron band (q) with its flat D - shaped cross section is reminiscent in a remarkable way of the "prehistoric triangular pattern" with its regular cross-hatching. The last of the arm rings (r) pictured here has an irregular combination of notches along the edge, long grooves and checked triangular fields.

Arm rings with hooks and eyes are occasionally made of spiral brass or iron wires wound around a wire axle.

There is no native designation for finger rings. Women sometimes wear as many as 15 on the third, fourth, and fifth fingers of both hands. [Picture. Finger rings of copper, brass and iron. 9/10 natural size].

Earrings, !gamti, are popular with both sexes. The children's ear lobes are pierced by their mothers between the third and fourth years. The ear lobe is first kneaded between the fingers for some time and then pierced with a needle bent into a curved shape. The bleeding is stopped with hot ashes from the hearth fire. When the ears are 301 304

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Finger rings of copper, brass and iron. 9/10 natural size. Iron earrings. 9/10 natural size.

completely healed after several days, the needle is removed and replaced by an earring. There were many complaints about painful swelling of the ear lobes after being pierced. [Picture. Iron earrings. 9/10 natural size.]

Necklaces of rosin beads are one bit of jewelry which holds its own against all imported bright glass kinds, even though difficult to make and unassuming in appearance. [252] The yellow rosin of an Othonna species (called ≠gũ/s) is rubbed with the cold coals of the hearth fire. This mixture (a powder) is warmed with a burning piece of wood and kneaded with the other hand at the same time. The warm mass is rolled into sausages with the flat of the hand on a smooth surface. Little pieces are taken from these sausage rolls and formed into pills over the fire. The pills are put on slivers of wood (so that the wood goes through them) and after hardening, strung on sinew, often alternating regularly with bright stones or glass beads. The bead necklaces (called the same as the plant from which they are fashioned) are often combined to a thick bundle of chains, *//ga·/mi, which has good trading value among Hottentots. A chain which will wind ten times loosely around the neck and reach down to the breast has the value of a nanny goat. [Picture. Necklaces. Top and bottom: made of rosin. In the middle: made of ostrich eggshells.]

Imported glass beads are popular. The large-beaded necklaces are differentiated by the word !a/ms from the small-beaded ones *ga·rab. Ankle rings, *!go·ro!kxu·ib, consisting of thickset rows of little glass beads, are still occasionally worn under the skin shoes.

[253] Capitulum III

The Hottentot's Mode of Living

Great Namaland, a typical dry area of South Africa, has such scanty growth in its limited area that it cannot provide the animal world with sufficient food and water. The characteristic animals of the South African grassy plains, at the same time its most valuable wildlife, the antelopes, must roam over extensive areas just to get a meager living. Like the predatory animals, the hunters follow these herds; wherever the native has exchanged this unsettled way of life, which one day leaves him in need, the next day with a surplus, for the regulated life of a herdsman, he finds himself forced more than ever to wander, the more numerous his cattle (/go·an) become. [Picture. South African ox wagon.]

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[p252]

Necklaces. Top and bottom: made of rosin.
In the middle: made of ostrich eggshells.

1:Schultze--99A N-5 (1903-1905) 1907 FX13 Hottentot FX13
Nama

[p. 296 a]

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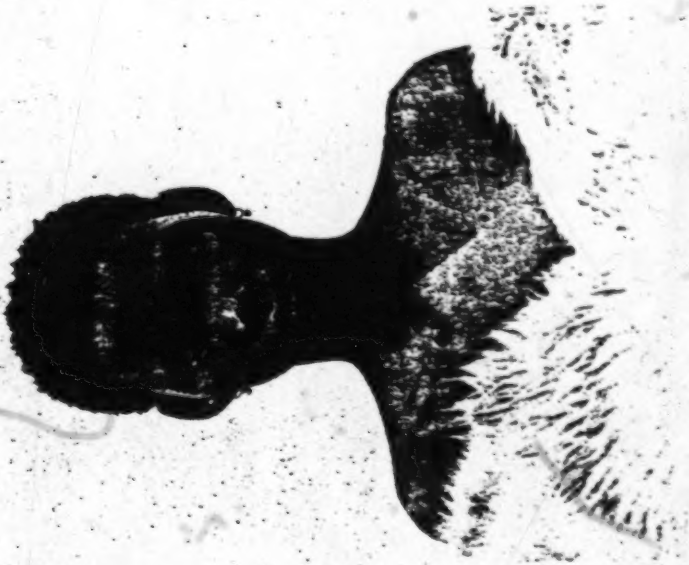

Topnaar Hottentot girl.

Plate XII

2: Schapera E-4, 5 (no date) 1930

FX13 Hottentot FX13

Bushmen FX10

"MOSARWA" BUSHMAN, S. KALAHARI

A. M. Combs

B 142

KORA (HOTTENTOT) WOMAN
Notice the excessive facial wrinkling

H 142 301

PLATE IV

[facing p. 60]

291 round the waist. The front apron of the men was a small piece of
281 jackal or wild cat skin, shaped somewhat like a pouch, with the fur turned outwards, and barely sufficing to cover the genitals; while from behind hung a large triangular piece of soft dried skin, with the broad part downwards, which they would draw under them when [415] they sat down. A simple little skin pouch was also tied to the waist-belt to hold a few personal possessions, such as the pipe and tobacco.

The women wore a large triangular rear apron, two ends of which were tied in front, while the third, hanging down behind, fully covered the buttocks and reached down to the knees. From the knot in front depended another apron, not quite so big; its lower part was cut into long thin strips to form a fringe, and was variously decorated with shells, beads, and other trinkets. Beneath this a smaller apron, [834] not ornamented, was sometimes worn as well; it served more strictly the ends of modesty, and was drawn beneath the legs when the women sat down. A leather strap or sometimes a long string of perforated [301 415] ostrich eggshell beads was also passed round the waist above the aprons, and on this girdle were tied tortoise-shell boxes containing powdered *buchu*.

The upper part of the body was generally left bare, but in wet or cold weather a kaross was worn by both men and women. It was made preferably of sheepskins or of several jackal or wild cat skins sewn together with sinews, and was tied with a strap across the breasts so as to hang over the shoulders. In winter the hairy side was turned in, in summer it faced outwards.

[177] Nowadays all the men have European coats and trousers; only the women, more conservative, sometimes still wear their old-fashioned skin apron under a cotton or woollen petticoat and print dress.

[481] Sandals of thick skin, tied round the ankle with thongs, were put on for long marches. The women wore at all times a pointed skin cap, and to this day Hottentot women always keep their heads covered, [438] although now they prefer to use large coloured kerchiefs, which have become one of the most common articles of trade with them. The men generally went with their heads uncovered, although in wet or cold [177] weather a sheepskin cap might be worn with the hairy side turned inwards. Nowadays the broad felt hat is largely worn.

301 The style of ornament has equally changed. Both men and women
177 still carry small leather pouches hung round the neck, and containing
[415] the knife, pipe, tobacco, money, etc. Little horns, tortoise-shells,

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Bushmen FX 10

and other odds and ends are also worn as finery or as charms. But formerly armlets of ivory and copper were found among the men, while the women wore iron and copper rings and armlets, as well as necklaces of ostrich eggshell beads, teeth, or shells. Frequently also they sewed strips of raw hide round their legs in the form of rings, which, when dry, rattled against each other and made a noise when they moved. Copper trinkets and rings were worn in the ears by people of both sexes, or were attached freely to the knots of their hair. All these have now given place to glass beads, glass or wire bangles, and similar objects obtained from European traders.

Washing in water was rarely met with, and was certainly by no means customary. The toilet was performed with moist cow-dung rubbed plentifully all over the body, allowed to dry slightly, and then rolled off in lumps with the palm of the hand. To give the skin suppleness it was also generally rubbed with fat, kept in small receptacles of horn covered with leather and often carried about on the person. The women especially would smear the whole body with it, the men at least the face, scalp, hands, and arms. Both men and women also freely used *buchu*; the men powdered mainly the neck and the armpits, the women the whole body. The powder was kept in small tortoise-shell boxes, made by closing with resin the openings at the back of the shell and at the sides, so that a vessel remained with only one opening, that for the head. In Kolb's time the women would on festive occasions paint red spots on the forehead, cheek, and chin; and even to-day among the Naman the girls on such occasions still paint various patterns on their faces with a mixture of fat and the powder ground from a soft red stone such as haematite. There was no special style of dressing the hair, although occasionally part of the scalp was shaved clean and the remaining knots decorated with all sorts of small trinkets.

Bodily Mutilations

Bushmen

Various forms of bodily mutilation are practised by the Bushmen. Perhaps the best known of these is the removal of a finger joint, as a rule that of one of the little fingers. The older writers on the Southern Bushmen frequently mention it as occurring in some men and women, as well as in children, but it is not universally found.[1] The

[1] E.g. Barrow, *Travels in S. Africa*, vol. i, 289; Arbousset, *Voyage d'Exploration au ... Cap de Bonne-Espérance*, 493; Bleek and Lloyd, *Bushman Folklore*, 329; G. Thompson, *Travels ... in S. Africa*, i, 43.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

does not ask her directly for her consent, but *oua*'s or "seeks her" in the following manner. If he is not ashamed and if his intentions are serious, he comes at night into the hut of her parents while the fire is still burning, and carefully notes the place where she goes to sleep. When the family all lie down to sleep, and the fire is dead, he then goes to lie by the side of the girl. She, "if not in too much of a hurry to have him," gets up and goes to lie in another part of the hut. The boy, however, remains sleeping on her skin bed until daybreak, when without speaking a word he gets up and goes away. The following night he appears again. If he finds that the girl's bed is still in the same spot, he can regard this as a sign that his courtship is favoured by her. Even if she continues to get up and lie elsewhere for several nights in succession when he lies down next to her, this is merely to test his steadfastness; he must only persevere, and all will go well. When at last she remains with him, he does not get up till broad daylight, and he leaves lying behind him a waistband of ostrich egg-shell beads for his mother-in-law, as a gift for the use of the bed. Then, still without speaking a word, he exchanges karosses with the girl, who also gives him *buchu* with which to powder his head and rub his arm-pits. Then he goes away.

The official marriage feast is celebrated the same day. The bridegroom must provide a sheep or a cow, which is slaughtered for the bride. The four legs of the animal are bound together, and in this position it lies for an hour or more. Meanwhile all the married women of the camp come together, and the bride is placed in their midst. She is lectured by them on her duties as a married woman, and they also, as Wikar quaintly puts it, "praise men who seek wives, since to-day they have enough to eat." The animal is then slaughtered by a magician ("tovenaar"), who must be a male. A special portion of the meat is given to him, but he is the only male person who may eat of the animal. Not even the bridegroom may partake of it, nor any children or unmarried girls. The bladder of the slaughtered animal is then blown up and tied to the head of the girl; the fat is strewn with *buchu* by the women, and this she must wear round her neck; while the sinews are threaded through ostrich egg-shell beads, which she must wear round her legs.

In the meantime, the bridegroom, desirous of winning that day his laurels as a hunter, is off early into the veld with his spear, bow and arrows. His quarry provides material for a general feast, which is followed by dancing and festivity. To the mother of his bride

2: Schapera E-4, 5 (no date) 1930

FX13 Hottentot FX13

Nama

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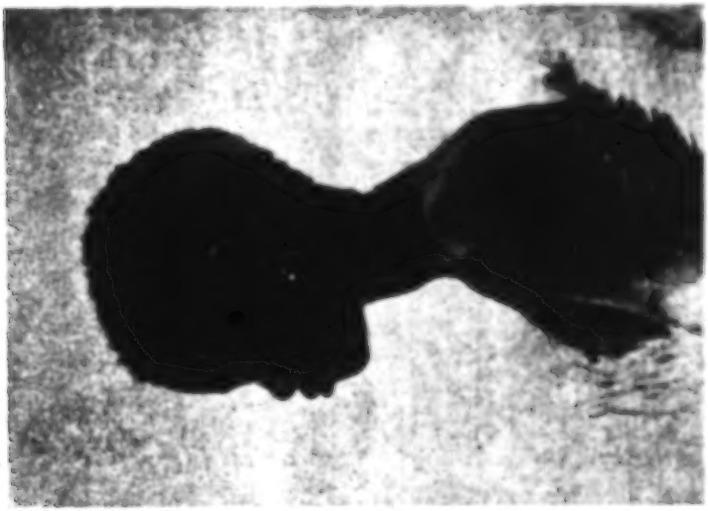

TOPNAAR GIRL WEARING BEFORE-MEN CARDS

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

and on this he broke the leg of the sheep. The animal was then slaughtered, the spears heaped up against a bush, and the entrails of the sheep hung over all their points. Next the young man lay down on his back. A stripe was drawn over his stomach from the navel to the breast-bone, and along it from thirty to forty small cuts were made close together in a row, the blood flowing freely. "If the knife is blunt," adds Wikar realistically, "they must cut two or three times on the same spot, then indeed he makes a wry face, but this doesn't help." Once through this operation the young man was a full-fledged hunter; "he had merited his laurels," as Wikar puts it, and was allowed by way of token to twist the sinews of the rhinoceros through beads and shells which he then wore as a bracelet on his arm. The slaughtered sheep was now completely eaten, skin and all, but the bones and other inedible parts were burned or buried, to keep the dogs or children from getting at them. With this meal the ceremony was over. From now on the initiate might "eat with" on all similar occasions.

This ceremony, Wikar continues, is performed in the same way whenever an elephant, hippopotamus, or buffalo is killed. It is a fixed rule among the Naman that when they go out hunting the man who first touches the animal with his spear, if only to scratch it, is regarded as the "master killer", even although another man may deal the actual death thrust. He can then go through the ceremony himself, or [illegible] over the privilege to one of his friends. In another context Wikar states that the ceremony is held only when a man has killed a beast of prey or other noxious animal, such as the rhinoceros, hippopotamus, buffalo, or snake, and also the baboon, which is held to be the prototype of man ("dat is de oude tijden zijn mens by haar"). It does not take place on the killing of a giraffe, "wild horse" ("wilde peerde", ? wildebeest), hartebeest, etc., since these animals are not very harmful or dangerous, and it is therefore no great merit to slay them.[1]

Campbell describes the same ceremony rather curtly: "When a man, for the first time, kills an elephant, sea-cow, or rhinoceros, particular honour is attached to him, which is expressed by insignia similar to those in Europe, only made of different materials. They compose rings of the entrails of the slain animal, which they put on his arms, and these he constantly wears."[2]

[1] Op. cit., 84.
[2] Travels in S. Africa, 430-1.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama
Cape Hottentots

A somewhat similar ceremony was held among the Cape Hottentots, but the description given of it by Kolb differs from the above, and is therefore worth recording. The skill and dexterity displayed in the chase by a single huntsman, he says,[1] was considered the highest act of heroism, and the man who had succeeded in killing an elephant, rhinoceros, or other big game animal was honoured by the whole kraal with marks of respect and was an object of universal admiration. On returning to his home he was subjected to the customary "andersmachen" rite. Proceeding to the central space where the people were assembled to receive him, he seated himself on a mat in the centre of the circle that formed about him. One of the old men then rose, and urinated all over him, "at the same time muttering some words whose meaning I was never able to understand or to learn." The dagga pipe was next lighted and circulated as usual, but the hunter received only the ashes that remained, which were strewed over his body by the old man. From now on he enjoyed great honour, and as a proof of his agility and heroism could wear on his head the bladder of the animal he had slain.

The ceremony over, he retired to his hut, where he remained secluded for three days, during which time he was fed with the best meat and the finest provisions procurable. During this time also he was forbidden all intercourse with his wife. The latter had to leave the kraal every morning when the herds were driven out to pasture, and might not return again till they came back in the evening. Outside the kraal she might not eat anything at all, and even when back in it had to live only upon such meagre fare as she could lay hands upon. At the end of the third day, when the hunter was supposed to have recovered his former vigour and strength, his wife was reinstated in the hut; he slaughtered a fat sheep, invited all his neighbours to the feast, and thereafter could again live with her.

Kolb's description of this ceremony gives no indication that it was an initiation rite, but implies rather that it was performed whenever the occasion was offered by the killing of a big game animal. There is no reason, however, to suppose that this is contradictory to Wikar's account, from which it appears that the first time a man killed such an animal, or obtained the privilege of being regarded as the "master killer", afforded the opportunity for receiving him into the ranks of the hunters, signalised by the scarification, while on subsequent occasions the ceremony was merely repeated without the operation,

[1] *Vorgebirge der Guten Hoffnung*, 128-9.

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13

In the same year thirteen volunteers were again sent out for the same purpose.[*]) They set out on the 14th November, and on the 13th February in the following year twelve of them returned, for one was unfortunately mutilated and killed by an elephant. They reported that they had been over a hundred miles inland, without being able to find any Namaquas; but that, near where the Namaquas had camped the previous year, they had come across a settlement of the Hottentots named Great Karichuriquas, who told them that the Namaquas had trekked very far inland, and that there was no chance this year of reaching them. Both this and the previous expedition for gold thus turned out to be fruitless.

The Namaquas, according to the discoveries of our countrymen,[*]) are people of big stature, not far from gigantic; strong in numbers, and with many children. They own many goats, of the same appearance as here in Holland, as well as sheep, which they barter from the Brygoudys, who have them in thousands.[*]) There also many large gourds are found growing wild, in which they store their milk.

The women are beautifully formed and with well-proportioned limbs. They all go with dressed animal skins fastened round the body, although not so greasy as at the Cape. These skins are decorated with many Cambayan glass beads, bartered for cattle from the Portuguese far inland in the districts of Monomotapa, Mortado, Bollagoatoa, etc.[*]) The men bind a plate, very artistically made of

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great deal whisperingly before they gave it" (D., March 11, 1661). Van Meerhoff simply says: "Towards evening the king's son brought us another sheep and a young goat, which we were obliged to accept." It is evident from van Riebeeck's statement that none of the Cape Hottentots at this time possessed goats. The Namaqua obtained their goats (not their sheep, as stated by Dapper) through barter with the BeThlapping, a Chwana (Bantu) tribe, whom they called Biriqua (Biriqua, Briqua, Bryekja, etc.), i.e. goat people (from birk, goat).

*) In the "Instructions" drawn up for the party which left for "Monomotapa" on Nov. 11, 1660, under Jan Danckaerts under the names: "Cortado, on the river Infanta, situated about 40 Dutch miles from the sea shore, and about 110 in a north-easterly direction overland from this . . . Hamus, further N by E, about 40 miles further, is situated, besides other places on either side, a town named Bolagoatta, on the river St. Lucia" (D., as cit.). The idea that the Namaquas traded with the Portuguese was suggested to van Riebeeck by a message from the chief of the Great Chariboriquas sent through Meerhoff (D., April 23, 1661); there is no concrete evidence to support it. Cambay, the chief town of the State of Cambay, province of Gujarat, Bombay Presidency, was in the 17th century a noted centre for the manufacture of agate cups, beads, etc.

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot
Nama

De vrouwen gaen moeder-naekt, en hebben niet dan een klein velleken, gelijk dicht aen de kaep, voor haer schaemelheit gebonden, en dragen aen een stok op het hooft, gelijk de *Sonquas* vrouwen, voor het steken der mugge, des somers mugge-schermen van struis-veren.

Ieder *Namaquas* heeft altijts een klein licht en frai stoeltje, gemaekt van hout en lou, sonder yser of koper, aen den arm hangen, dat sy overal by sich draeght, om daer op te sitten.

De bestiering staet aen eenen koning, geheten *Akambis*, die drie mannen heeft van een ongemeene lengte.

Barouwas.

Noch verder te lande in, dan de *Namaquas* leggen, woont een ander volk, genaemt *Bryqoudijs*, daer af weinigh by onkunde te schrijven valt, naerdien sy noit by d'onsen gevonden zijn.

Het is, 't geen d'onsen, die noit deze volken hebben kunnen vinden, aen de kaep, uit den mont der *Namaquas* hebben, een talrijk volk, en soo magtigh en rijk van vee, als alle de *Hottentots* ontrent de kaep van goeder hope.

De *Namaquas* en de *Bryqoudijs*, voeren tegen elkandre sterke oorlogen.

Hennaquas.

De *Hottentots*, genaemt *Hennaquas*, leggen ontrent noord-west-waerts van de kaep van goeder-hope, meer verre en diep te lande-waerts in. Weinig kennis hebben d'onsen aen de kaep tot noch toe van den wandel en omgangh dieser volken bekomen, en niet dan uit den mondt van andere Hottentots; aengesien noit iemant hun woonplaetsen gevonden heeft, nochte noit zijn meer dan drie van hen aen het Fort van goeder hope geweest, die met

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[*]) Van Riebeeck says more accurately: "Ivory also seems to be more abundant among them than among the Cape Hottentots, as may be observed from the very thick arm rings which they wear of it on their arms, as well as from the rare pieces of the same article on a beautifully pleated and prepared skin worn like a little apron before their private parts" (*Letters dagr.*, II, 344).

[**]) Van Meerhoff merely says: "The king sat on his chair a little distance off. This chair is a round piece of wood three or four fingers thick, beautifully ornamented with beads, and is generally carried with them wherever they go". This one can hardly interpret, as Dapper does, to imply that every man had a stool of this sort.

[***]) See above, p. 46. Van Riebeeck gives the name first as Bryckje (March 16, 1661) and later as "Bryqoudijs, are this wrongly mentioned as Brukje" (Apr. 22, 1661).

8: Dapper Q-4 (no date) 1933

FX13 Hottentot FX13

Cape Hottentot

NAMA

ivory, in front of their private parts,[48]) and wear a bracelet of the same material on the one arm, as well as many copper rings. The women go about stark naked, having nothing but a small bit of skin tied in front of their pudenda, just like those at the Cape. In the summer they wear on the head, like the Sonqua women, a sunshade of ostrich feathers tied to a stick to protect them against the rays of the sun. Every Namaqua always has hanging from his arm a light and pretty little stool made of wood and cord, without iron or copper, which he carries with him everywhere to sit on.[49]) The government is in the hands of a king named Akambia, who has three unusually tall sons.

291 301 352 622

Brygoudys.

Still further inland than the Namaquas live another people named Brygoudys,[50]) of whom but little can be written owing to lack of knowledge, as they have never been found by our countrymen. But according to what our people at the Cape have heard from the Namaquas, they are a numerous people, and as powerful and rich in cattle as all the Hottentots at the Cape. The Namaquas and Brygoudys wage strenuous wars against one another.[51])

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Heusaquas.

The Hottentots named Heusaquas[52]) lie approximately northwest of the Cape, very far into the interior. Hitherto our countrymen at the Cape have found out but little about their mode of life and customs, and that only from the descriptions of other Hottentots; for no one has ever come across their settlements, nor have more than three of them

619

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[48]) Both expeditions to the Namaqua in the early part of 1661 came back with news that the former were on hostile terms with the "Brygoudys" (D., 19/3/61; 23/4/61).

[49]) Also referred to as Heusaqua, Hasaequa, Essaqua, etc. First mentioned in the Dagverhaal (Sept. 27, 1660) when Eva told Riebeeck of "a certain other tribe called Hesaquas, which we had never before heard mentioned, regular dagga makers of the Hancumequas . . . Their language differed greatly from that of the Saldanhars, so that they could not understand each other, except through an interpreter." Van Riebeeck mentions them in his final list of tribes, but only to say that they had not yet been at the Fort, except for an emissary from their chief (*Letters desp.*, II, 341; cf. D., Feb. 11, 1661). Their name survives in Heusaquas Kloof, in the district of Swellendam, where they appear to have had their grazing grounds, moving gradually further east (see Mainguard, *op. cit.*, 426, who also suggests that their name may mean "the men of the woods", from *hoib*, tree, *-se*, adj. ending, *-qual*).

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

Dull-witted, dirty and coarse as these people are, they yet seem to preserve the law of nations as inviolate amongst them as it is among the most polished nations of Europe. Apart from the fact that they have shown this in several incidents, we can take as an example the answer given by the Goringhaiquas or Capemen, who in 1650 had fallen into strife and discord with our countrymen, to the question why they were troubling us and stealing away our cattle: they replied that they were doing so for no other reason than to avenge the suffering and injustice they had experienced at our taking away and sowing their lands, as has already been described [*]).

In generosity and loyalty to those nearest them, they appear to shame the Dutch. For instance, if one of them has anything he will willingly share it with another; no matter how small it may be, they will always endeavour to share and divide it amongst themselves in a brotherly manner [**]). It is true that stealing does sometimes occur among them, owing to their consumption of the root dacha, which they mix with water and drink, thereupon becoming drunk and unwittingly driven to excesses. Others, hard pressed by poverty, also try to smuggle away something here and there; but if discovered they must pay for this with their lives. They are, however, unashamed, and for a small piece of bread or tobacco will expose themselves entirely to your gaze [**]).

There appears nevertheless to be also a spark of dignity among them: for when they come to our countrymen at the Fort, they put on their most greasy and foul-smelling skins, and decorate their ears and throat with red and brass-coloured beads, deeming themselves then most beautifully arrayed.

They also possess a keen sense of pride, no matter in how bad and wretched a state they live; for one village will not yield or bow to another, but would far rather offer it war instead. The victor not only plays the part of lord and master on this occasion, but invariably also conducts himself arrogantly towards his conquered enemy.

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suggest nowadays him an object of public scorn (Schapera, op. cit., 228).

[**]) Sir Thomas Herbert, writing in 1638, says of them: "I cannot commend their modesty, the women (upon receipt of anything) returning her gratitude by discovering her shame, a custome taught them by some ill-bred Beare, our men I hope have more civility" (*Some Yeares' Travail into Asia and Africa*, 32.) Cf. also Two Rhyne Guides, p. 118.

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shoepakin, almost in the same manner as the Friesland or Molquerer women wear a broad linen cap or clout, loosely tied with a wide band. In other details of clothing they cannot be distinguished from the men. Their shoes also are made in the same way and of the same material as those of the men.

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Ornamentation.

Just as their clothing is sordid and mean, so too their bodily adornment and decoration is slovenly in style rather than tidy. The men have their hair decorated with small copper plates, dolls, small white horns and big coral beads. From some spots they shave it off altogether, leaving patches here and there, just like spaniels are shaven here at home. They pluck out all the hair from the chin, and paint or smear the face to make themselves black, which is held to be a great decoration amongst them. So, too, they smear their bodies and faces with grease and fat, so that altogether they are beastly, savage, coarse and dirty in habit, and consequently look as if they never wash. The Beachrangers, or Hottentots living along the shore of the Cape, are accustomed to come to the ships of the Dutch, whom they make at once for the cook's kettle, to smear and streak themselves with the grease and soot upon it. Even the chiefs deem it a decoration to be done up all over like this. Some have for decoration chipped their own skins with notches and cuts,[*]) into which they put some fat or grease, with the result that they come to stink excessively, giving out such a fearfully strong odour that you are aware of their approach a hundred yards away.

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Men and women with many cattle smear the outer sides of their cloaks and caps soft with fat. This is a sign of wealth; for no common Hottentot, poor in cattle, is ever seen with a greasy cloak, wearing his instead dry and unsmeared. Thus the Goringhaikonas or Watermen, none of whom have any cattle and who are consequently very poor, all wear dry, unsmeared cloaks; except for their chief Chore,[**]) who, like his brother, has greasy skins

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*) Scarification seems to have been employed amongst the Cape Hottentots, and still is among the Namaqua, not for decoration but in connection with many different ceremonies, such as the boys' puberty rites, hunting rites, remarriage, etc. The person officiating makes a number of small cuts on the body of the individual concerned, and the wounds are rubbed with ashes, producing slight permanent scars (Schapera, op. cit., 78).

**) Sic. Chore was the chief of the Gorachouquas, not of the Goringhaikonas.

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hanging round his body. So, too, almost all the chiefs and kings, and the daughters of the kings, go about wearing very greasy sheepskins, like the King of the Kochoquas, among others, his subordinate king, the third lord of his kingdom, and his daughter Namie.

They adorn both ears with big bunches of coral beads, their principal ornament and wealth, which they barter from our countrymen with cattle. Some of these bunches contain nine, ten or eleven strings, each string weighing about a quarter of a pound. Wealthy Hottentots, in particular, adorn their necks with chains of red and yellow copper beads, which they make themselves. They also wear an ivory bracelet round the arm, and on the wrists hang rings of copper (their principal ornament and display) or of a metal between gold and silver.[*] They carry so many of these rings that their arms ache and at times begin to fester, but still they do not remove them. Another decoration worn round the neck, both by day and at night when they are asleep, is the guts of certain animals, with fat and all, fresh or stinking, twisted two or three times about each other. Both men and women also have their legs hung full of rings of dry gut, partly as protection against the sharp jabs of thorns, but partly also to produce a rattling sound when they amuse themselves by dancing. The men carry tobacco, pipes and other trinkets in the rings of gut round their necks, instead of in a bag.

Some also hang certain roots round the neck, which they fetch far inland from river soil. On a journey, when they camp at places dangerous because of lions, leopards or hyenas, they sit round the fire (kindled wherever they rest for the night, in order to keep off the wild beasts), and chew these roots to small pieces and fragments. These they then blow and spit out around them, firmly believing that no animal can withstand the smell and taste of the roots (which actually are odoriferous and tasteful), nor be able to come up to them, so that they can lie there peacefully all night through.[**]

When going about, they usually have in the one hand an ostrich feather, or a stick with the tail of a wild cat

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[*] Hamilton, from whom this sentence seems to have been lifted, correctly says: Zy hebben ook Arm-ringen van een stoffe bestaande tusschen de Koper gelijkt. (They also have arm-rings of a material which looks like something between gold and copper). In all probability the reference is to raw native copper.

[**] The use of amulets by the Hottentots was by no means uncommon, and protective rites such as that described by Kolben have persisted down to the present day (cf. Schapera, op. cit., 260).

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How the Bangwaru treat Big-nose Sam.
(Notice in the background the child exposed to death in the grass, and another being buried alive in the side of a mound.)
(After Kolb.

[facing p.57]

9: Ten Rhyne D-5 (1673) 1933
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2. Alteram *Namaquaas* constituunt, hunc sibi peculiarem in vestitu servantes ritum: quod ubi alii vulpium, caprinove corio, hi ex elephantino dente contortis canistellis pudenda tegant, viz penetrabilibus *stilis* tutiores in bello acutis.

3. Hos sequuntur *Souanas*, ejusdem cum nostris Hottentottis ingenii & indolis.

4. Illinc *Sonquas*, quibus sanitas* de causa a nostratibus erepitas sunt pecudes, ut silvis degentes alimoniam ex desertis, ferarum praesertim venatione petere cogantur.

4. His affines sunt *Gregriquas*.

6. Intimiorem agrum claudunt *Houtmas*, quibusnam nostrates ob dira municipum homicidia bella gerunt. Quorum *praefectus supremus*, *Houtma* dictus, claudus etiamsi esset; strenuus tamen miles est.

7. Illi vero, qui inter nostros secuti aversi frequentant, auxiliares in terrestri bello copias componunt. Eorum praefectus generalis *Claes* appellatur, & ob ille secundus Capitaya Cupper, egregii utriusque & valiri militis, cum sesse a me viri, mera cum indigenda plebe mendicabula: sic hinc, aut stipatoribus comitata, emendicatum tabeat frustulum plurimi dedi, Gallico tantillum cum eodem lucrum.

* This Rhyne is fond of puns. He has a similar play on words (p. 68) about Table Mountain and the table of the Governor. D.F.

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[1] See above, p. 34.

[2] A misleading description; the garment referred to was a little apron, consisting of an ivory tablet attached to "a beautifully plaited and prepared skin" (see above, p. 38). Ten Rhyne is incorrect in saying that the Cape Hottentots were geophilus, for some of them possessed any grain.

[3] Van Meerhoff describes them as "shields of double ox hides, which are dry, and so large that they can completely shelter themselves behind them" (Dodo-Mythologen, op. cit., I, 36).

[4] The Cheiriquaas (see above, p. 38), whose present name was derived from that of their chief Gouvia.

[5] Bushmen. Ten Rhyne is of course mistaken in saying that they were deprived of their cattle by the Dutch and so forced to a hunting mode of life; they were characteristically hunters, and possessed no cattle save what they could steal from the Hottentot tribes. But in 1660 Oman encountered a band of Bushmen with a large herd of cattle which they had probably stolen, and when these Bushmen attempted to seize his merchandise, he and his men retaliated by shooting upon the Bushmen and seizing all their cattle. Ten Rhyne is probably referring to this incident. (D., Jan. 30, 1660; Moodie, Record, III-4).

[6] Called *Kerichariquas* by Dapper.

[7] Lit. Gonnema's clan of Kochoqua (see above, p. 38). The causes of their war with the Dutch have already been referred to (p. 38).

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

All the Hottentots whom I at least have seen have slender and finely-knit bodies, matching the small musculature of their limbs; their noses, as with most African and Asiatic peoples, are snub, their foreheads low; they are thick-lipped, and have curly woolly hair, shaved into various patterns; they go naked except for a light covering of skins on the chest and belly.

The women may be distinguished from the men by their ugliness. And they have this peculiarity to distinguish them from other races, that most of them have dactyliform appendages, always two in number, hanging down from their pudenda. These are enlargements of the *Nymphae*[14], just as occasionally in our own countrywomen an elongation of the clitoris is observed. If one should happen to enter a hut full of women — the huts they call *kraals* in their idiom[15] — then, with much gesticulation, and raising their leathern aprons, they offer these appendages to the view. A surgeon of my acquaintance lately dissected a Hottentot woman who had been strangled[16]. He observed these finger-shaped prolongations of the *Nymphae* falling down from the private parts, two nipples in one breast, and various stones in the pancreas. What is more, the Governor, whose word can be absolutely relied upon, added the following: "I too owned a remarkable stone. It was cut from the middle of a man's testicle, and, on account of its diamond-like brilliance I had it set in a ring. But I made a present of it to the King of the Negroes, a superstitious fellow, who displayed a profound belief in its power as an amulet."

The Hottentots have this in common with the Negro, Aethiopian, and other races, that, as the latter smear themselves with oil, they smear their bodies with animal fat, and especially their heads, sprinkling also on their heads the ash of burned herbs, which they call in the vernacular bouchou.[17] Wives perform this service for their husbands.

They cut the lobes of their ears across in a wide slit, and stretch the aperture by inserting a stick, or a tobacco-pipe, or, what is more usual with them, coral ear-rings.

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[14] On this woman, see below, p. 126, n. 36.

[15] Bucku was always ground to powder, never burned.

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

CHAP. XI.

Clothing.

291 The use of woollen garments is unknown to them although they are often vexed by great cold. They use the skins of wild animals, and of oxen and sheep. The clothing of the men, therefore, whether chiefs or commoners, is exclusively of skin, and consists of a colobium or blanket made of the hide of ox or sheep, and called by them *karos*. This supplies the place of a bed, of a box, and of almost all furniture. With it they protect themselves from the rain or from the cold. Not but what the garment is sometimes made from panther or goat-skin; and whereas the common [622] folk cover their loins with fox-skin, the chiefs use otter or badger. Nor indeed was Hercules himself, the invincible subjugator of so many peoples, and now enrolled among the Gods, better clad, when he sojourned on earth, than with one skin or better companioned than by one club.

When it rains they cover the head with a leather cap, closely fitting on the crown, and rising up to a peak, with flaps on both sides to cover the ears. Round the neck they [415] hang a wallet in which they generally bestow their arrow-heads, but which they sometimes fill with tobacco. Their [309] arms above the elbow they adorn with circlets of ivory on which they sometimes hang their wallets. For the rest they are naked, except that they sometimes protect the [262 261] soles of their feet with shoes of dried ox-skin. These, under the pressure of necessity, they devour boiled or roast, sacrificing their footgear to assuage their hunger.

The clothing of the women consists of sheepskin garments, to wit, a cloak and an apron, with which they take more care to cover their private parts in public than [302] the men do. They bind their hair all round with a band likewise made of skin. They rarely go shod, but instead they protect their ankles with rings made of dried withies lying closely one on top of the other. Some think that these rings are made of dried sheep-gut, others that they are fragments of membrane from the fresh hides of oxen twisted into a circular shape.[*])

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[*]) Few of the early writers seems to have thought it necessary to investigate closely the exact nature of these rings, about which their statements vary so much that it is difficult to know what to believe. Maxwell's observation is probably the least fantastic: "The women wear skins cut in thongs about their legs to the length of a great many yards, which when dry with the hairie out look as like sheep's guts that most strangers have mistaken them for such" (*P.H.A.* I, 58).

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

They commonly wear ornaments on their head, or else, as we do with poodles, they shave their hair into full moons, crescent moons, or stars. On their foreheads they wear corals, serrated shells, bronze coins, and knotted hairs of cows and other animals, etc. Almost all, except the very poor, wear necklaces of coral, glass, or bronze beads. These they acquire from the Noble Company in exchange for prime cattle. On their elbows as a rule they wear ivory bracelets, on their wrists copper ones.

CHAP. XII.

Buildings.

Apart from their huts they have no houses, nor shelter, nor dwelling-place, for they are always engaged in pasturing their herds and flocks, and are accustomed to wander through uncultivated wildernesses. Their little cabins have but one opening, and their roof and gable and walls consist of the leaves and stalks of the African gladiolus, the bulbs of which they eat instead of bread (our countrymen call it Hottentot's bread). They are so cleverly built that they protect the dwellers from rain and other inclemencies of the weather. Poles, gutters, and shingles are made from small branches of trees. The porch is arched and winding. Each husband digs out a hollow on the floor, in which, as on a bed, he spreads a sheep-skin; he then wraps himself up in another sheep-skin so easily that neither head, nor foot, nor hand can be seen, assuming the posture naturally taken by the child in the womb. The wife sleeps higher up on the edge of the man's hollow bed. This little cabin holds fifteen, sometimes more, lodgers. They place the huts on hill or plain, or among trees on the banks of rivers, and lay them out in a circle at a distance of five or six paces from one another. In this way they protect the cattle, which are enclosed within these bounds, from the attack rather of wild beasts than of an enemy. But when the chiefs give the signal to move to a new place, they warn their subjects by kindling huge fires. Then the women alone collect all the stock, and all the gear which at other times is cast into leathern bags and carried on their own shoulders, and place them together with the hut on pack-oxen, while the men drive away the furies of the enemy.

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot

Hanging from the shoulder on to the back they carry a heavy quiver, and if an enemy should be near, they carry in the right hand a dart, lance, spear or javelin, with a long, broad, and sometimes curved and barbed iron spike at the top. Sometimes the weapon is fitted with sharpened bone. On one of their arms they wear six or seven or more ivory armlets or bracelets, each of the thickness of a finger and touching one another. This is as much for protection as for ornament, for they parry with them at close quarters as occasion requires the blows of their enemies, or the teeth and claws of wild beasts. In the left hand they hold a club or staff of hard and heavy wood, like box, together with a bow and some arrows, and that loose and woolly skin covering, with which, as if protected by a shield, they ward off the missiles of the enemy. They also employ a sort of advance-guard or skirmishers who shelter themselves behind the bodies of huge oxen or savage bulls. These creatures are trained in preliminary sham-fights and sportive encounters, and taught to keep their places in the front line. They are then led against the enemy on a halter, and the warriors sheltering behind this moveable rampart which can be wheeled in any direction hurl their weapons at the foe, as confident in their defence as if protected by a breastwork or parapet.[1])

Equipped with this warlike gear they gladly challenge encounter with the foe, leaping forth fearlessly, brandishing their missiles, deadly with their spears, terrible with their arrows, and with various bendings and stoopings avoiding the enemies' arms. With horrible uncouth shouts to frighten the enemy, and terrifying bleatings to prove their courage and zeal, while the welkin rings with the cry, "To grips with the foe," with their line of battle bent inwards they make their formidable onset in serried unbroken array, and getting to close quarters in open warfare they join battle, and before one missile can fall they follow it with

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one more, which had immediate effect." (Theal, *Records of S.E. Africa*, vi, 351). Schreyer *op. cit.*, 19-20) describes a similar method of hunting lions and other beasts of prey.

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot

length. The first step is to mould the clay into a circle to form the bottom of the pot; then by further moulding they make a deep or wide vessel as suits their fancy and the law of proportion; this is polished and smoothed inside and out with the fingers and with a sea-shell, and smeared all over with a red colouring matter rather like minium; the pot is then left for a day or two in the same house in which it was made, well covered with a skin or mat so that it may not get too much air or wind, and so dry too quickly and fall into cracks; finally the pot is stuffed with dry cowdung, provided with handles and placed on a bright fire. After baking it is ready for various uses.[1]

Furthermore the inhabitants of the interior are very skilful in making closely-woven pails or baskets of reeds for drawing water or holding any sort of liquid. They are about the size and shape of our buckets and are perfectly water-tight. In the western parts Europeans have seen wooden pails of native manufacture.

Both men and women cover their private parts with a sheepskin or some other kind of skin.[1] Their hair is sprinkled over with various ornaments and goods, including fish-shells, snail-shells, and many things cast up by the sea, their ears are heavy with pendants; and sometimes the men have the tail of a hare standing up on their crown like the plume in a soldier's helmet. Whenever they kill a sheep or any other animal, they smear themselves with the gall and twine the gall-bladder with their hair. But if the animal has been slain for the cure of a sick man, they superstitiously make libation of the gall, and put the gall-bladder, as I have said, on the roof of the hut in which the sick man is.

Hanging from neck, ears, and thighs the women wear chains, loops, pendants, threads, cords and strings of coral, or copper, ivory, iron or glass beads; on their fingers are various rings, and on both wrists, as a rule, similar treasures.

The men, whether walking or sitting, generally carry in the right hand the tail of a panther, fox, skunk or other animal drawn over a stick a cubit's length; and this serves them in place of handkerchief or towel to wipe away rheum or sweat. The men likewise have a leathern band, sash, or girdle, two or three fingers wide and several ells in length, which they bind round their bare thighs and tie in a knot near the rump. The two ends of it hang down like a tail between the buttocks to the length of half an ell.

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[1] The following description of Hottentot clothing is very slight, but in substantial agreement with those given by other writers.

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot
South Nguni FX17

I have now described the outfit of a fashionable male, and the dress and adornment in which the women, both wives and maids, flaunt themselves, festooned with ribbons and half-naked, and smeared with various decorative pigments. Among the Magoni when women meet, they embrace and kiss, their faces beam with joy, each takes the other's hand in friendly greeting, and they enquire of one another: Whence from? and Whither away? How does your health? and what is the news in your part? and what new dittos and dances have you learned? chatting together as thick as thieves.[13]

The men on this side of the mountain follow the ancient Roman practice of binding their feet with skin shoes by way of sandals; the women do so only in thorny bushes and thickets through which no lion or wild beast could force a way, otherwise their feet, which are wonderfully small, are bare and unshod. If hunger overtakes the natives in desert places far from their huts, these velskoens, pounded with flints and roasted on the fire, furnish their last repast.

Some assert that their race came into being from a male and female simultaneously sprung from the earth; others, among the Magoni, following the steadfast tradition of their ancestors, and one more in harmony with the Jewish and Christian Scriptures, ascribe their origin to a man and his wife who in remote times descended through a window on to the earth. All are agreed that from these first parents they learned agriculture and the storing of grains and berries, the milking of cattle, the brewing of beer and the making of bread.[14] There is a gleam of sense in their words.

Their food is as rough as their clothing, and both are lacking in elegance and refinement. On the ground, after washing their hands, they eat the food the women have prepared; on the ground they sleep. The same skin that covers them by day is conveniently converted at night to supply the uses of a pillow, a mattress, a rug and a mosquito net.

Our nearest neighbours whose wanderings bring them quite close to us, and those who are scattered over the mountains, live a hand-to-mouth existence as robbers and cattle-raiders; they keep to desert places untouched by human cultivation; they are bound by no discipline, obey hardly any custom or law, and are not subject to the

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other, men and women, young and old alike, asking whence they come, and where they are going, what news they have, and whether they have not learned any new dances and songs."

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302 TOILET--shaving and depilation; hair styles (e.g., cutting, parting, arranging); care of the hair (e.g., washing, brushing); care of the nails (e.g., cutting, filing); body painting; use of cosmetics, ointments and perfumes; age, sex, and status differences in toilet; associated beliefs and practices; etc. See also:

Electrical appliances 648
Combs, brushes, etc. 655
Bathing suits 658
Dissimulation 814
Bathing and boating 836
Decorative art 855
War paint 754
Personal hygiene 861

E. Care of the Skin

56 The care the Hottentots take of their skin cannot be judged exclusively by our standards of cleanliness, principally because water is so valuable in that land.

1. Cleanliness

[207] During the hot season of the year, when there are great accumulations of water, as in the area of the Fish River, the Hottentot bathes. It is even said that he swims excellently. (66) But he shuns

66. Th. Hahn, Die Nama-Hottentotten, Ein Beitrag zur südafrikanischen Ethnographie. (Globus, Bd. XII, 1867).

wash water as a daily method of keeping clean.

On the other hand, fresh ox dung and cow dung take the place of water, brush, and soap, and the dry air substitutes for a towel. However extraordinary this may seem at the first glance, such a way of washing is effective. The moisture in the manure suffices to loosen the sweat that has dried on the skin, the fine plant fibers scour ever more effectively, the drier they become in the course of the rubbing and finally the flat hand brushes off the last bit as a light dust from the part of the body that has been cleaned and at the same time pleasantly rubbed.

2. Massage

202 297 In order to give their skin the necessary suppleness, the Hottentots smear themselves with fat (ǂhaeun(c)n or ao/hun(c)n). They smear at least the face, the skin of the head, the hands and arms, but best of all, they like to smear their whole body. This is especially true of the women.

202 95 237 The containers for fat, ᵓǂgûi-nas or ᵓǂgûi//nâ(s), which are found in every hut where the inhabitants have pride in their appearance, are cut out of an udder and the two openings are closed with cowhide, the bottom being firmly attached, the top moveable. The fat from

the tail of a fat-tailed sheep is preferred to that of cattle or goats because of its softness. The grease is poured into the ox horn containers over a small skin strip that lies inside, from which the salve can be conveniently stripped off in small quantities between the fingers.

Greasing the body with fat is also a thorough massage. The word !gu-ri designates both. For relieving a general [Picture. Horn Fat Containers. 1/4 natural size] sick feeling and for increasing [208] a feeling of well-being (for example, to induce a pleasant feeling of tiredness before going to bed), massage is the Hottentots' favorite kind of body care. [Picture. Pricked Ornamentation around the Horn Fat Container. 1/2 natural size. The vertical lines follow the natural pattern of the horn.]

3. Cosmetics

They try to give their skin a pleasant smell by powdering themselves with buchu (//nâ(ç)e). The buchu, nâb, is a fine brown powder which the women make out of the following ingredients, sometimes, just one, sometimes mixed, according to what is available or to individual taste:

a) from the short, fleshy leaves of certain Mesembrianthemum species, which they call gai- and °/hgari-gha-eb. Instead of these leaves, the aboveground and underground parts of the most varied kinds of bushes are used to prepare buchu, such as the slim bulblike, swollen root part of a Cyperus species.

b) Lichen are favorite ingredients for buchu. The Parmelia hottentotta (Thbg.) Ach. is scraped off stones and therefore is called °/o-l//hgao-b, i.e. "stone scratch." Other lichen for buchu have the names °!nâ-/roboeb and °!o-/riâ-b.

c) The powdery spores of a mushroom [Bauchpilz] (it seems to be a Podaxon species) are already so fine a powder, that the women hang the dried spore container by a thread around their necks [208] and it empties itself on their necks and breasts. The underground parts of the mushroom are dried and pulverized.

The women keep the buchu herbs which they collect in a little bag, which is made preferably from the skin of a lamb that was born prematurely or has been taken from the body of the mother. The skin is removed in one piece. The parts of the plants are pulverized on a stone either as soon as they are dry or after a brief roasting over the fire. The powder is then frequently mixed with fine quartz dust,

1. Schultze--29A N-5 (1903-1905) 1907 FX13 Homeomat FX13
Nama

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[307]

Nova fat containers, 1/4 natural size.

J: Schultze--228 N-6 (1908-1909) 1907 FX13 Hottentot FX13
Nama

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415
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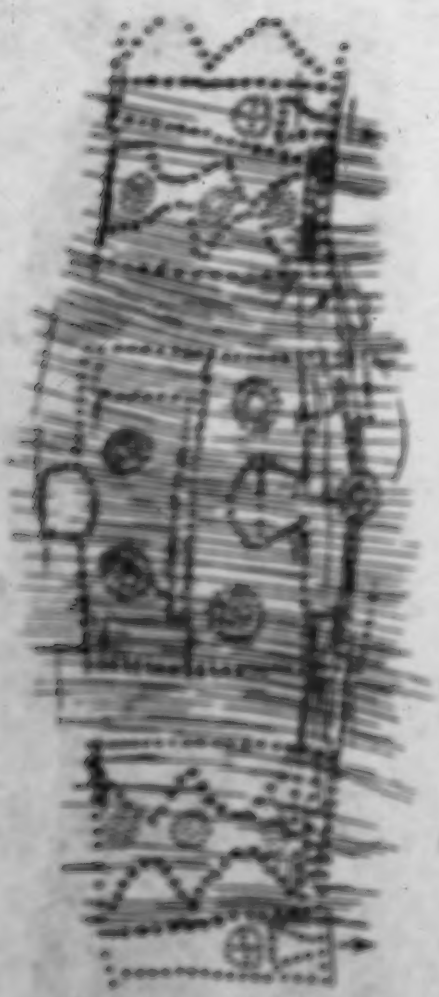
[304]



Pricked ornamentation around the Horn Fat Container, 1/3 natural size. The vertical lines follow the natural pattern of the hide.

//guru-s, shaken into a flat, wooden dish, tsari-s, and purified of the coarser elements by winnowing.

The powder thus obtained is put in a tortoise-shell box, !ûr rox, which is the indispensable toilet article of every woman and grown girl. The front opening of a tortoise shell is enlarged by cutting out a piece of the belly shield, the back opening is closed up with the blackened rosin of the same plant from which they make beads. [Picture. Buchu boxes. 2/3 natural size.] Sometimes the dried skin and the retracted hind legs of the animal make enough of a closure. Sometimes the back closure is a hardened pulp made from the freshly crushed saliva gland of a cow instead of with rosin. A piece of soft jackal's skin serves as the front closure and as a powder container at the same time. A leather band strap is pulled through a hole in the belly shell.

The men rub only their armpits and neck with buchu but the women rub their whole body except their face. [210] With it they wipe off menstrual secretions and sweat from the skin and I was not able to check the account of one Hottentot that the women also sprinkle the vulva and vagina with buchu in order to win back maidenly charms by the contracting effect of the powder.

Sometimes, because of the pleasant odor, the women incense themselves (/ia(o)n) with buchu by placing the powder on hot stones and letting the smoke penetrate their clothes. Buchu is sprinkled on the skin swaddling clothes of babies and on the shrouds of the dead, and on graves.

To make the color of their skins more beautiful, women and girls paint (/ho/ho) their faces. The powder of a piece of clay called !naub, that is colored red by iron oxide is mixed into raw fat that has been made soft by chewing, and the salve is rubbed on the face with a finger. When the stone is lacking, iron rust is used as a substitute. The effect is that of an even brownish-red covering of the face, which even in our eyes, increases the charm of a pretty young face when it is well shaded in.

A remarkable beauty product is a dark brown sticky mass, which is at times found on the surface of rocks in layers as thick as one's finger and is called "stone sweat," °/o-i aon-(o)ni (cf. Analysis in the Appendix). Little pieces are rubbed on a rock with water as though they were India ink and rubbed over the greased face. The smeary spotty distribution of this make-up is ugly.

1: Schnitzer--SGA N-6 (1903-1905) 1907 FX13 Hornemann FX13 Hanna

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415

Bucku bones. 2/3 natural size.

The Hottentot women love to paint dark, fantastic masks on their faces. Black or red powder is rubbed with a leather cloth on the face which has been previously greased. They get black powder from the knurry parts of the lower trunk of a Pelargonium, which are thoroughly roasted and then a dusty, crumbly, dark stuff can be easily knocked off their bark. Those who prefer red make a powder called "gaib" from the dry heartwood of a giraffe acacia. When the face is all powdered, the painted parts of the face are sharply outlined with a damp tip of a cloth in front of a mirror. Here and there the face is wiped clean, until the face is partly covered as with a black gas mask, out of which sometimes only the eyes and nostrils peer or perhaps the side parts of the forehead and the cheeks show, according to the taste of the artist.

4. Care of the Hair

Care of the hair is usually completely neglected. Along the coast, the Hottentot sometimes washes his head with the yolks of raw penguin eggs in order [311] to encourage the growth of hair. I never saw anyone with his hair cut. An old-fashioned Hottentot used to brush his hair with the rough, dried mucous membrane of a cow's tongue.

A jackal's tail or a silver jackal's tail corresponds to our handkerchief or they use a thick bushy tail of the Otocyon megalotis Desmar, or at times a bundle of ostrich feathers. "Tai-bes or gaess is the name of this handkerchief.

The coastal Hottentots have more flesh and the inhabitants of the more elevated parts of the country have more lice.

5. Medicine

The medicine of the Hottentots has not been aided at all by the excellent anatomical knowledge which each person acquires in his childhood from cutting up slaughtered cattle and wild game. They have no or only isolated and confused ideas about the functions of the individual parts of the body and if there is no externally evident reason for the trouble in the sick body, they do not use their anatomical knowledge.

That they attribute various pains in the upper leg or even in the lower leg to a falling of the intestines. Massaging in the direction towards the abdomen is supposed to press the displaced intestines back. But first the sick

Menstruation usually begin between the thirteenth and fifteenth years. From then on it is called *//hũã/a-o(o)si, i.e., "moon sickness," from the regularity of its recurrence. It supposedly lasts three days on the average and is scanty. [Picture, Plate XII. Topnaar Homeeast Girl.] At this time they often [297] paint their faces with a dark greasy salve. (See Care of the Body, p. 218).

Those who are menstruating are not allowed in the kraal, let alone o do the milking. It is difficult to get reliable information about the end of menstruation. I know of two women who had children when 47 years of age and of another aged 55 who still had periods. In general the appearance of the climacteric does not seem to deviate from the norm for our race.

b) Marriage. /ga-meb, is the goal which the girl seeks. I was astonished how carefully regulated customs have still been maintained in secrecy where the ethical customs have not degenerated or have not been clothed in Christian guise. Chance observations and occasional remarks of my companions gave me the clues which I had only to pursue with patience to find out the remnants of original folkways that are still well preserved under the varnish of semi-civilization.

A man who wishes to find out if a girl reciprocates his feeling of love hands the girl of his choice a little stick. If they are both in agreement, they break the little stick, each holding on to one end, and throw the broken stick towards each other's breast. The man is now the "nab of the girl, the girl the "nam of the man. They then enter into a love relationship as the word (nao - to be ashamed) indicates and as the old custom actually demands, which places on them the following duties of modesty. The betrothed may not speak to each other nor hand each other things. Anything they wish to say or give to each other must be done through an intermediary, a man or a woman. Violations are expiated by atonement presents -- they are actually love tokens and so the whole thing is a game of hide and seek that has become a fixed custom.

This can continue for months, a year, or longer before the relationship becomes closer. That can then happen in two ways; openly by asking the parents or secretly by a symbolic action which indicates the girl's agreement to complete surrender. The lover takes off a skin shoe when the two of them are alone and throws it to the girl. If she leaves the shoe unnoticed, the offer of a premature union is rejected. If she wishes to accept the proposal, she returns the shoe.

Magic is also involved in intrigues of love. An effective means of separating lovers, according to the opinion of informed [298] magicians,

2: Schapera E-4, 5 (no date) 1930
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H 301 177

and other odds and ends are also worn as finery or as charms. But formerly armlets of ivory and copper were found among the men, while the women wore iron and copper rings and armlets, as well as necklaces of ostrich eggshell beads, teeth, or shells. Frequently also they sewed strips of raw hide round their legs in the form of rings, which, when dry, rattled against each other and made a noise when they moved. Copper trinkets and rings were worn in the ears by people of both sexes, or were attached freely to the knots of their hair. All these have now given place to glass beads, glass or wire bangles, and similar objects obtained from European traders.

H [439]

Washing in water was rarely met with, and was certainly by no means customary. The toilet was performed with moist cow-dung rubbed plentifully all over the body, allowed to dry slightly, and then rolled off in lumps with the palm of the hand. To give the skin suppleness it was also generally rubbed with fat, kept in small receptacles of horn covered with leather and often carried about on the person. The women especially would smear the whole body with it, the men at least the face, scalp, hands, and arms. Both men and women also freely used *buchu*; the men powdered mainly the neck and the armpits, the women the whole body. The powder was kept in small tortoise-shell boxes, made by closing with resin the openings at the back of the shell and at the sides, so that a vessel remained with only one opening, that for the head. In Kolb's time the women would on festive occasions paint red spots on the forehead, cheek, and chin; and even to-day among the Naman the girls on such occasions still paint various patterns on their faces with a mixture of fat and the powder ground from a soft red stone such as haematite. There was no special style of dressing the hair, although occasionally part of the scalp was shaved clean and the remaining knots decorated with all sorts of small trinkets.

H 515 302 ● H [415] H [415 321] H [386]

Bodily Mutilations

Bushmen

B 304 856

Various forms of bodily mutilation are practised by the Bushmen. Perhaps the best known of these is the removal of a finger joint, as a rule that of one of the little fingers. The older writers on the Southern Bushmen frequently mention it as occurring in some men and women, as well as in children, but it is not universally found.[1] The

[1] E.g. Barrow, *Travels in S. Africa*, vol. i, 283; Ashmenny, *Voyage & Explorations on . . . Cape de Bonne-Espérance*, 267; Black and Lloyd, *Bushman Folklore*, 329; G. Thompson, *Travels . . . in S. Africa*, i, 431.

anyone who had not himself undergone the ceremony dare to intrude there.

The special animal slaughtered is brought into the hut and skinned there by the old woman attending on the couple. She must herself be a widow who has been remarried, and must further be no relative of either bride or bridegroom. No portion of the animal must leave the hut. A deep hole is made near the hearth fire, which has also become */nam*, and into this hole are thrown the contents of the stomach and the small intestines. Any blood spilled during the skinning must also drop into the hole, which is then filled up and must not be interfered with. The skin of the animal is given to the old woman for her own use; no one else would dare to use it. Once skinned, the animal is cut up, and every scrap of it then cooked, the heart, liver, and other internal organs together with the blood in one pot, the flesh in one or more other pots.

While the meat is cooking, the actual ceremony takes place. The old woman takes a knife (formerly a sharp piece of quartz would always have been used), and cuts both husband and wife first in front, two large gashes in the groin, one on each side, and afterwards behind, two gashes in the sacral region. With a small horn she then cups blood from these cuts, mixes it together, and adds some of the blood of the slaughtered animal. Next she scrapes some dirt from her arm and mixes it with the blood. Finally she rubs the mixture into all the cuts and bumps the two people together so that their blood mingles. They are then considered duly initiated into the ranks of the twice wed.

After this ceremony, the guests coming in to greet the couple give them beads or bracelets or other similar small gifts. The meat of the animal is now ready, and may be eaten by anyone who has previously undergone the same ceremony. Pregnant or menstruating women and their husbands may, however, not come into the hut, otherwise the efficacy of the cutting is lost; while if any unqualified person were to eat of the meat he would die.

Until the wounds are healed, the couple remain */nam*, and may not touch either water or the pots, nor go among the animals. The old woman remains to cook for them outside the hut. When at last the cuts have healed, the man and wife are ceremonially cleansed by the old woman. She smears a mixture of moist cowdung and */naop* (red mineral powder mixed with fat) all over their bodies, allows it to dry slightly, and then with the palm of her hand rolls it off in handfuls.

2: Schapera E-4, 5 (no date) 1930
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formerly a ewe was specially slaughtered for the occasion. This cooking is the first done on the fire since the girl entered the *kharu oms*. The *aba tarda* must hold her hand as she takes the pot, and aid her with everything she does. Soot from the pot is put on her forehead, and together the old woman and she eat a piece of meat prepared apart from the rest. So she is made free to cook and prepare a meal once more.[1] Then the *aba tarda* takes the fire, ashes and all, and dumps it far from the hut. She next sprinkles fresh sand on the hearth, and lays a new fire, which must not be lit from another, as is usually done when a fire goes out, but with flint or matches; originally no doubt the firesticks would have been used. The fire thus lit is no longer */nau*.

The girl is now ready to receive visitors as an *oaxuis*, a young marriageable woman. All her relatives and friends pour in, each with some present of beads, or earrings, or other finery. A great deal of this is only lent, and is returned later. The girl shines with clean, well-greased skin, she is scented all over with the *kucha* she and her friends have ground, her face is painted in various curious patterns with red and white mineral powder mixed with fat, and her body is loaded with the presents. Then the young boys, even up to sixteen years of age and more, come into the hut from which they have hitherto been excluded, and go up to the newly-made *oaxuis*. She takes her "powder-puff" full of *kucha*, and with it rubs each of them on his testicles. This ensures fertility and is a protection against sexual diseases. This particular rite seems to be dying out, and nowadays is accounted for by the saying that until the boys have been rubbed in this way it is too dangerous for them to eat any of the meat prepared for the girl. In consequence the younger boys especially go in eagerly, so that they may join in the feast!

The feasting reaches its climax this day. Female animals, both ewes and heifers, are killed, cooked, and eaten, and everybody, men and women, boys and girls alike, joins in this "feast of rejoicing". Hahn states that when the relatives appear for this final feast, the girl's nearest male relative (usually the eldest unmarried cousin) takes the fat of one of the heifers, hangs it over her head, and wishes that she

[1] The description of this part of the ceremony is taken from the version given by Mrs. Hoernlé in her more recent account ("Social Value of Water," 324). In the earlier version ("Conception of Isaus," 72), she says that the cleansing of the girl and the change of clothing is made in front of the *Isaus* fire, i.e. in the outer hut, and goes on to say: "Meanwhile, a ewe has been slaughtered, and one of the hind legs is given to the *aba tarda*. This she must now cook on the fire in the house. . . When the meat is cooked, it is eaten by the *aba tarda* and other women who, like her, are past childbearing. No one else touches it."

2: Schapera E-4, 5 (no date) 1930
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84| 78| 783 [823] not touch cold water. It is only certain women who are said to be */khai /aa*, forbidden or dangerous, who cannot do these things; and a sure way of finding out is to take a woman along the seashore when first she menstruates. The sea, as the greatest accumulation of cold water, is very dangerous for people in an unstable condition. If the woman is */khai /aa*, it will rush in towards her, and she will have to take great care not to be drawn in. The woman to whom this happens must not dare to do anything during her period, for she would be a danger to all who touched her food or the milk she had milked.[1]

84 262 A similar discrimination is implied in Vedder's account of the girls' puberty rites among the inland Naman. During her seclusion, he says, the girl is given fresh cow's milk to drink. This milk must come from a cow that has its first calf. If the cow does not die during the days of the menstruation, or if it does not get ill, the girl is harmless. But if it should die, this is proof that the girl possesses special powers, and she dare not again drink milk from the herd during her period, [788] lest she imperil the animals. The menstrual blood of such a girl, he adds, is looked upon as an effective poison, which, when dry, is rubbed from her clothes and mixed with the food of enemies in order to kill [757] them. The blood of a harmless girl, on the other hand, is used as medicine for sexual diseases amongst men.[2]

83 184 Of the girls' puberty rites among the other Hottentot peoples we have no adequate description. That they existed, however, is shown by Barrow's statement that although by his time many of the ancient usages of the Cape and Eastern Hottentots had ceased to exist, "one [802] custom still remained, which seemed to be pretty generally observed: this was that of shaving the heads of young girls as soon as the first [578] symptoms of maturity began to appear; at the same time, all the ornaments worn on the neck, legs, and arms are removed, and the body for once in their life clean washed and scoured; and during the [245] continuance of the periodical symptoms, they are restricted to a milk diet, and not suffered to mix in the company of men."[3]

84 783 Kolb, writing nearly a century earlier of the Cape Hottentots, makes no mention at all of any special usages connected with a girl's first period, but refers several times to the fact that menstruating women were to avoid the company of men. A husband, for example, might not have sexual intercourse with his wife during her periods, or even eat with her, otherwise he would become unclean and have to purify himself by slaughtering an ox for an *undersmacker* in which

[1] Ibid., 525. [2] "The Nama," 156. [3] *Travels in S. Africa*, 2nd ed., I, 114.

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in the heap and projecting about a foot or so, indicates the head end of the grave; occasionally also the gemsbok horn used in excavating the grave is placed in this position. Everybody adds a stone or twig to the mound, which is afterwards strewn with *buchu*. Any relative or friend of the dead person unable to be present at the funeral will also, on visiting the kraal, go to the grave and place something of the sort on the mound. Cold water is likewise thrown on the grave of a person newly buried, and often the men return again the next day to throw more water on the grave. "The reason given me," says Mrs. Hoernlé, "was that it hardened the grave, so that no wild beasts could dig there, but the reason given to Theophilus Hahn in the 'seventies of last century was that it 'cooled the soul of the deceased'."[1]

When the people come back from the grave, all the inmates of the kraal, except the bereaved family and the near relatives, who must on no account touch water, wash their hands in cold water, which is placed in front of the dead man's hut. Cold water is also sprinkled on the place in the hut where the body was lying before it was taken to be buried. The explanation given for this washing is that the people would get sick if they did not do so, and the cold water sprinkled in the hut also prevents the sickness that was there from spreading.[2] Meanwhile, the dead man's relatives slaughter animals according to their means, and collect the blood into one or more pots.[3] The entrails are collected in other pots, and the meat in yet others, all the different families who are taking part providing pots. The blood is heated to boiling point, and mixed with a certain herb, and then is stirred about with a chopper, which has been heated red hot, in order to make the steam rise. The immediate relatives of the dead man—men, women and children—collect round the pots and cover their heads with their karosses so that they perspire. Then an old man, related neither to the deceased nor to the widow, takes potblack and makes a line on the stomach of each person—"to prevent their getting pains from eating the food." The flesh which has been cooking is now eaten by the relatives only, other members of the kraal eating the entrails, while the blood can be used only by the officiating person and others of like age. These rites—the sweeping, the putting on of the black line, and the eating—are all done in the dead person's hut. It may be noticed here that the removal of the

[1] "Social Value of Water among the Namas," 1917; Hahn, *Tsuni-||Goam*, 113.
[2] Hoernlé, loc. cit.
[3] The description which follows is taken from Mrs. Hoernlé's account in "The Conception of Sin", loc. cit.

neither must she speak above a whisper. All informants lay great emphasis on these two points. Ihamba declares that if she talks she will be a chatterbox and unable in all sorts of affairs later on and will get a bad name among the people. The girl must not leave the hut except at night, and then it must be by the back opening with one woman behind and one in front of her, to screen her from view.

Nowadays her elder girl friends visit her, but I am inclined to think that in the old days this would not have been allowed. They help her to grind sweet smelling herb or root or leaves to make powder (otji) which is freely used on the clothes and to rub on the skin. The Hottentots have a great variety of scented powders, each with its own name, and in olden days some of the rarer ones were greatly sought after and exchanged for a considerable amount. When I went inland from Walfish Bay, I was entrusted to send back a special sweet smelling resin which could be had from the people I was going among. These scented powders are used constantly, and a woman spends a considerable amount of her time grinding them. Otjize, a fine paint made by grinding a soft red stone to powder and mixing it with fat, is used by the girls to paint patterns on their faces. The time during which the girl must remain in the khuri-haus has been differently reported to me. It varies from 2 or 3 days to a month. Hottentots are vague about lengths of time, but several girls who had been through the experience recently, told me they were in the hut a fortnight. Most probably the time was longer in days gone by, for one of the chief things required of a girl in the hut is that she should get fat, with smoothly shining skin. "The girl mustn't be hungry while she is sitting in the hut," says Ihamba. Indeed, immediately she is in the hut, her relatives kill for her, the feast being called khuri-eiip. All her nearer relatives take part in this killing, even the girl's elder married brothers if she has any. Everything killed must be female, and child of all must be a heifer. The animals, plant, etc., must not on any account be eaten by any relative, either maternal or paternal, of the girl — the visiting friends enjoy them.

This khuri-eiip is the great feast for the women, all who have already passed through these ceremonies being able to take part in it. No man or boy is allowed to have any share in it at all. One woman of the Bonelas tribe said to me: "That killing is as great as the marriage killing." Nowadays the Hottentots are exceedingly poor, and cannot afford to kill recklessly as they did of old, hence the men, who formerly took part only in the feast of rejoicing[1] to be described below, are allowed to share the meat of all but one of the first animals killed, and this concession is made use of to force the boys to submit to a part of the proceedings[2] to which they would not nowadays be willing to submit otherwise. The only exception to this rule that all grown women may partake of the meat are that no menstruating woman must eat of it, "lest the girl's period never

[1] Vide infra, p. 72, and n. 36.

[2] Vide infra, p. 72.

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house is free so that anyone can come in"). The girl is now ready to receive visits as an ǂaxais, that is, a young marriageable woman. All her relatives and friends pour in, each one with some present of beads, or earrings, or other finery. A great deal of this is bestowed only and is returned later. The girl shines with clean, well-greased skin. She is anointed all over with the clay which she and her girl friends have ground. Her face is painted in various patterns with !naup and ǂgamub ("ground white stone"), and her body is loaded with her presents. Then it is that the little boys, even up to sixteen years and more,* come into the hut from which they have up to now been excluded, and go in to the newly made ǂaxais. She takes her *!ûrus ǂnus* ("powder puff") full of clay and rubs their testicles (*orkarin*). This ensures fertility and is a protection against sexual disease. The full expression for this custom is *!ûrus ǂnus /o /nuru* ("to rub gently with a powder puff"). Nowadays the saying is that until the boys have been rubbed, it is too dangerous for them to eat any of the meat prepared for the girl, and the younger ones especially go eagerly in, so that they may join in the feast. Some of the youths, according to Hannah, prefer to go without the meat, and none of my witnesses had ever seen grown-up men take part. It looks as though the custom were gradually dying out.

The feasting reaches its climax on this day. Female animals, both ewes and heifers, are killed, cooked, and eaten. It is interesting to note that the goat is never used in these ceremonial meals, if it can possibly be avoided. This is probably due to the fact that originally the Hottentots owned no goats, and only acquired them quite late from the Bantu tribes with whom they came in contact.

Towards evening the girl's friends enter the hut to fetch her out. She must leave the hut by the special door which has been made for her at the back.† Her friends surround her, and for a time try to keep her from the view of the youths, for she is very shy. The youths start the reed dance, and the girls dance round them with the ǂaxais in their midst. Gradually the youths get to the side of the girl and choose her as a partner, and in the end her shyness gives way. In these Hottentot dances the men form the inner ring, the women the outer one, and every now and then there is a change of partners somewhat like the English game of *Jolly Miller*. During the dancing the ǂaxais throws clay over the men and boys as she sees them. This is supposed to bring good luck. The dancing lasts often right through the night, and when it is over, the final round of rites begins, reintroducing the girl to her daily tasks, freeing her, as it were, from the spell under which she has been living.

The old taris must accompany the ǂaxais in all these rites, but often her friends go

* According to T. Hahn, in olden days, all but extremely old men took part in this ceremony. Cf. also L. Schultze, *Aus Namaland und Kalahari*, Jena, 1907, p. 500.

† A corpse is also taken out by a special door made for the purpose at the back of the hut.

764 which is placed in front of the dead man's house. In the old days they wailed and
[17] writhed in lamentation. Nowadays they sing hymns. In Berseba where a man died late in the afternoon, hymns were sung right through the night and all the morning until the burial by the missionary took place. Meantime the man's relatives slaughter animals according to their means, and collect the blood separately into one or more pots. The entrails are collected in other pots, and the meat in yet others; all the different families
[278] who are taking part providing pots. The blood is heated to boiling point, and the herb called //gkaub is mixed in with it. A chopper, ||ip, which has been heated red hot is
[612] then stirred round in it to make the steam rise. The immediate relatives of the man,*— men, women, and children — collect round the pots and cover their heads with their skins
● [305] so that they perspire (sweat). Then an old man, who is related neither to the man nor to the woman, takes potlikerk and makes a line on the stomach of each person — "to prevent their getting pains from eating the food", says !Amatis. The sweating is done in the dead person's hut, and so is the putting on of the black line and the eating. The relatives eat only of the flesh, other members of the kraal eating the entrails, while the blood can be used only by the officiating person and others of like age. In Berseba I was told that the line on the stomach was made with the blood, not with the potlikerk. Some informants say the sweating is done in the hut, others say outside. Unfortunately in the cases which I witnessed myself the people were too badly off to have meat at all, and there was simply coffee drinking. The widow takes no part in these rites at all. "She doesn't belong to
[513] the man's family", one informant said indignantly when I asked.

768 How long the widow remained !nas, I do not know. One informant says, "Even to this day, after the death of a husband, or child, a woman won't use cold water for a few days". But the cleansing is often done immediately after the burial. Formerly, according to Gottlieb and others, it was done sometime after the burial when the hut had been rebuilt in another spot. Other remarks show that even now some time may elapse between the burial and the cleansing, for another informant tells me that if a widow were obliged for some reason to go from the shore in Walfish Bay to an inland settlement, she would
[789] on no account take the path through the valuable !nawa plants, but would go by the desert path where no vegetation of any sort is to be found.

During the interval, whether it be long or short, the widow must not touch uncooked meat or cold water, go among the cattle, or handle the pots. She is tended by one or more elderly widows, not relatives of either man or wife, who take her through the purification rites when the time comes. First she is cleansed from head to foot with ≠koup
[278] or, on the Orange River, with a brew made from a species of euphorbia, or, in Walfish

* None of the woman's relatives take part in this ceremony.

Bay, where there are no cattle nowadays, with ground barley pips, grain' dung, and fat. Next, her whole body is rubbed with lumps, and the hair is cut from the top of her head. In cutting off a bit of her hair, they spit on the end of it and say, "The next husband you get must be a lucky one, and get him quickly." The woman also puts on a complete set of new clothes.

All this time there is a pot on the fire in the hut with a small piece of meat in it which the old woman has fetched from the cooking pots. She takes some of the black from the pot, and puts a mark under each eye, "so that everything the widow meets may be nice to her", and also on the chest, "so that her food may go down nicely". The meat in the pot is eaten by the old woman. The hair which was cut off is mixed with the ash of the fire, and the whole is then removed from the hut and a fresh fire made. The next morning the widow will take the /drap, "contents of the animal's stomach", and, together with the old woman, who goes in front, will scatter them over the cattle kraals saying, "dalbe /abe", "let there be plenty of milk". There follows the milking of a cow, the introduction to water, the fetching of wood, just as in the case of the /kayais.[1] The water ceremony was described to me as follows by Kalem. First the old woman sprinkles the widow with water saying "*Xari dama kauru oraba oraburu*", "don't get thin, get fat like the *oraba* cattle". Then they go together to the spring, where the old woman takes a stick, beats the water, and scatters it on the widow. She also dips her hand in the water, and sprinkles the widow's face and her whole body. Finally she puts clay on her legs saying again, "*Xari dama kauru oraba oraburu*", and, filling the water pot, //hoba, she sets it on the widow's head. Then they go home.

If it is a woman who has died, the treatment of the husband is much the same, but Gottlieb gave me a few additional details. After the husband has been cleaned, two cuts are made on his forehead, and //abus* juice is rubbed in. In the old days, as mentioned above, the cut was made with the //gurie, a new piece being broken off for each occasion. The widower's hair is cut from the back of the head, also with the //gurie. Before he has been cleaned in this way he must not leave the hut. After the hut has been cleaned, some dibi and //ghoab tree branches are soaked in water over night. Next morning the widower and his attendant go out among the cattle and sheep, and sprinkle them with this water.

When a child has died, both parents become taus, and have to be dealt with similarly.

* * *

I am fully aware how incomplete and indefinite these notes are in many details. It may well be that there is still some chance of filling in the gaps, especially for some

* A small shrub with astringent leaves.

1 [cf. A young marriageable woman. See vol. 16, pp. 72 ff. -Analyst]

9: Vedder M-9 (ca. 1910) 1928
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Kung

415 The earthen pots made of clay and burnt by the women,
177 which belonged to the furniture of a fully equipped house in earlier days, have long since given way to the metal pots of the trader. The paint-box, or rather "vanity bag," however, has been preserved. It consists of a small tortoise-shell of which the opening at the back as well as the two openings at the sides are closed with resin, so that a vessel with only one opening, namely that for the head, remains.
•[303] In this receptacle they preserve the herbs-powder comprising a mixture of various powdered aromatic shrubs, with which they powder their bodies, in order to remove the smell of perspiration. Men very seldom indulge in the use of this powder. The "bag" is suspended by a little leather strap from the framework of the hut—and this is where all their other trifles are kept—or it is worn round the necks of the women for decorative purposes. For conveying their drinking water they used ostrich egg shells in former days, which, however, have long since been replaced by tin cans, buckets and paraffin-tins. Up to the present day they still manufacture the wooden spoons used for dishing up food. For eating purposes, however, the tin spoon has been adopted. It not seldom happens that quite a number of people in want of sufficient spoons use one and the same in turn passing it from hand to hand.

415 The "fat-box" must also be mentioned. It was as long
302 as a man's finger and consisted of the central part of a cleen horn, both ends of which had been cut off and then closed by means of pieces of ox-hide. In this box they had the reddish ointment which was applied to those parts of the face that got chapped during cold weather. The women and girls also applied this ointment to their faces on other occasions.

412 As recently as 50 years ago stone knives were still in use,
276 but have been displaced by bought knives. The old tobacco
411 pipe consisting of a hollow bone or artistically carved out of
177 serpentine stone is becoming more and more rare. The club is still being manufactured, and a short stick furnished with the tuft of a jackal's tail is still, as it used to be in by-gone days, the distinctive sign of a prominent man or youth, who wards off the flies and wipes off the sweat with it. Altogether the Nama are adepts at manufacturing a variety of useful utensils, but do not like the idea of having more furniture than is absolutely necessary.

463 3. As the principle of distribution of labour could scarcely be expected to obtain in this once nomadic tribe, everyone makes for himself what his household requires. They make
283 cunning cords from the fibres of different shrubs, which are
226 used in making the matwork for their houses, and also thin
177 but strong strings which the hunters require for their snares.
600 The art of manufacturing bracelets and arrow-points from copper and iron had been learnt from the Bergdama. Baskets

5: Vedder M-5 (ca. 1910) 1928
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Zulu

by their names. In their communications they have titles of honour in accordance with the degree of relationship. [593] [576]

It might be mentioned here that the missionaries have succeeded in introducing family names which were unknown to the Nama before. These family names are derived from the Nama language, the heathen names of the grandfathers and great-grandfathers being changed into the family names of the grandchildren and great-grandchildren. Only the Orlam tribes have family names which were given to them by their masters in the Cape, *e.g.*, Treurnicht, Viervoet, Afrikaner, etc., etc. [581] [575]

5. Their old national dress is very seldom worn. It consisted of home-dressed skins which were worn as aprons in front and at the back with a leather belt; and a large skin which served as a cloak and blanket and, twisted over the right shoulder and underneath the left arm, served as a bag for the gatherer of veld-kos. [291]

At present both men and women go clad in European clothes. Coloured designs are preferred. While the Herero women have clung to the mode of dress introduced by the wives of missionaries 60 years ago, the Nama has not adopted any permanent national dress for the women and girls. [577]

9. Instead of the old anointing of the body with fat, they have resorted to cleansing themselves with water and soap, although everywhere Nama, who regard the application of soap and water as detrimental to health, are still to be found. [302] [578]

The habit of the women to powder their bodies with "kwiss" which they make for themselves by powdering a great variety of shrubs and roots, is still in vogue to-day and there are still women who hideously paint their faces with a blackish red salve during the period of menstruation, or early pregnancy and on cold winter days. [588] [595]

10. The Nama is not miserly or avaricious. What he has in the form of food or other means of enjoyment he shares in the first place with his family and also with strangers. [574]

To smoke alone or to eat a piece of bread which has been obtained accidentally is regarded as very unbecoming. Servants who labour for Europeans and receive their food there are wont to carry part of a special tit-bit home to share it with their people, unless the master, not knowing the Nama custom, should demand that all be eaten before his eyes so that his servants, for whom it is intended, may have the benefit of it and not strangers. [576]

11. The Nama is decidedly inclined to sociability. It is his wont to squat or sit on a low chair near the fireside at night and to tell to the last details and discuss the news of the day; nor do they separate till very late in the night. The Christians like sitting round the fire at night untiringly singing their songs and hymns. They still take great pleasure in the Reed-dance on bright moonlight nights. On [571] [536] [524]

8: Dapper Q.4 (no date) 1933
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the Gorinhaikonas or Watermen, Great and Little Karichuriquas, and Hosaas. To help him he has a subordinate king, and still another man, the third by rank in the kingdom. The *koshque* or king of the Saldanhars who reigned in the year 1661 was named Oldasoá, his subordinate king Gonnemoá, and the third lord of the kingdom Kouhoaá.[1]) The subordinate king Gonnemoá our countrymen call the "Black Captain," because he always smears his face blacker and dirtier than the others. He is a coarse and corpulent man, married to three wives, by whom he has begotten many children.[2]) On the other hand the *koshque* or king Oldasoá, who died in 1661 after a long and lingering illness,[3]) never had more than a single wife. He was a man of fine stature and build, and very prudent, who almost never lifted arms against our countrymen. So, too, the third lord of the kingdom is of fairly good appearance and courteous in manner. King Oldasoá left behind a daughter named Namis, winning in appearance and with a very beautiful figure,[4]) except that her nose is somewhat flat, as in all these people.

619 622 [624] [302] [595] [142]

Great and Little Karichuriquas and Hosaas.

The Great and Little Karichuriquas and Hosaas[1]) live mostly in and about the valleys of Saldanha Bay. They 619

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of the sea (*Anerfi*, seal). Van Riebeeck says of them: "They chiefly dwell between Saldanha Bay and midway between Robben and Dassen Islands, about 4 or 5 hours' walk away from the coast inland. They had been subjects of Oedasoa, but had rebelled against him. They used to be his cattle herds, but afterwards they appropriated all the animals to themselves. For that reason all the other tribes of Hottentoos refuse to acknowledge them as a people who have a Choeque or Hunque, i.e. a hereditary king or chief" (*Letters dep.*, iii, 240; cf. D., Apr. 20-23, 1661). This group, after receiving a strong infiltration of white blood, moved away to the north about the middle of the eighteenth century, and established itself at the Kamiesberg in Little Namaqualand under the leadership of Adam Kok. Here it gradually was joined by other half-breed Hottentots, or "Bastards", a name by which these people now began to call themselves. From the Kamiesberg they moved on to Pella on the Lower Orange, and then to the Middle Orange Valley, where they were found in 1813 by the missionary John Campbell, who induced them to resume their old but almost forgotten and now mutilated name of *Griqua*. In the years that followed, the Griqua, under a succession of able leaders, played an important part in the political history of South Africa, but all their power has now vanished, although they still survive as a strong community (Schapera, *Khoisan Peoples*, 46). The name *Homas* appears in Valentyn's map of South Africa (1726) as that of a tribe lying just north of the Berg R., between the Kochoquas and the "Little Grigriquas"; but van Riebeeck (*Letters dep.*, iii, 93-4) speaks only of the "Little Chariguriquas called Hosamana," which would suggest that *Hosa* was the name of the Little Chariguriqua chief or leader.

619 144 167

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000 den overste van de Chainouquas daer eenige beesten en schapen quamen verhandelen, gaende aenstonts weder met hem naer hunne woonplaetsen.

De *Heusequas* zijn vee-rijk: dan deze alleen erneren zich ook met 't planten (want geen onder al de daer te lande gevonden Hottentots planten of zaien, dan alleen de *Heusequas*,) van zekeren krachtigen wortel, dien sy *dacha* noemen, en eten om dronken te worden; hoewel sy den selven kywijlen ook met water mengen, om te drinken. Wanneer het eten en drinken des wortels *dacha* hen de hersenen bedwelmt en bevangen heeft, stellen sy zich, met het bedrijven van vreemde gropen en wonderlijke grillen, als dolle en uitzinnige menschen aen; onder welk krioel en gewoel, de vrouwen komen, en zeker fijn gekiopt en gewreven kruit, genaemt boyyoa, op hun hooft strooien. Dit kruit, dat geel en sterk-riekend is, wast op het hoogh geberghte, met klompen of klaeuwen aen de klippen, in groten overvloet, en wort van de mans opgezocht, en van de vrouwen bereit.

Ontrent de *Heusequas* leggen de vee en volkrijke *Hankumquas*, doch zijn nuit by d'onsen aen het Fort gewent.

De *Heusequas* zijn bysonder vaerdigh met jonge en oude leeuwen om te gaen, die sy in strikken weten te vangen, en te temmen, met een band aen den hals, als een hont. Zy trekken ook wel met leeuwen, die sy lang gehad, en heel tam gemaekt hebben, ten oorlogs, en kunnen daer mee den vyant, sonder moet van eenige tegenstant te bieden, in de route op de vlucht drijven; 't geen veten vremt wil voorkomen, en echter in 'er daet onder hen gepleeght wort.

* * *

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276 [49]) *Leonotis leonurus*, whose leaves are still smoked by the S.A. natives like those of Indian hemp, producing a similar stupefying effect. Dapper is wrong in stating that the Heusequa cultivated this plant. Van Riebeeck terms them "regular dagga makers of the Hanccumequas" (Sept. 27, 1660), but says of the latter (from hearsay evidence also) that "they plant and dry a certain plant dacha, which they bruise and eat, and which makes them very silly" (*Letters desp.*, iii, 243; cf. D., Dec. 16, 1661). Maingard, after discussing all the evidence, concludes that these Hottentots never *cultivated* dagga, but that they traded in it, which probably gave rise to the legend (*op. cit.*, 493).

30? [50]) More correctly buchu, a common name to this day in S. Africa for various species of *Barosma* and *Diosma*, much used by natives as a sweet-smelling powder.

619 [51]) First mentioned, as Chancumqua, in the list of tribes given by Eva (D., Oct. 21, 1657), supplemented later by the statement that they cultivated dagga (D., June 21, 1658). Goeswa told van Riebeeck that the chief of these "Hamcumquas" was "the chief lord of all the Hottentoo tribes" (D., Sept. 21, 1660). All that

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ever been at the Fort. They came there with the chief of the Chainouquas to barter some cattle and sheep, and then immediately went back home with him.

The Heusaquas are rich in cattle. Moreover they alone (for none of the other Hottentots in this country plant or sow the ground) also support themselves by planting a certain powerful root which they name dacha*). This they eat to become drunk, although they also sometimes mix it with water for drinking. Whenever the eating or drinking of this root affects their brains and makes them giddy, they behave like crazy and senseless people, performing all sorts of strange gestures and wonderful grimaces. In the midst of this hullaballoo the women come and strew over their heads a finely-stamped and ground herb named hoppie**). This herb, which is yellow and has a powerful odour, grows in great abundance in clusters on the rocks of the mountains. It is gathered by the men and prepared by the women.

Close to the Heusaquas are the Hankumquas**), rich in people and cattle. They have however never been to our countrymen at the Fort.

The Heusaquas are especially clever in handling young and old lions, which they know how to catch in snares and tame, like dogs, with a collar round the neck. They even set out for war with lions which they have long had and completely tamed, and in this way are able to set the enemy to flight without encountering any resistance. This may seem strange to many readers, but is nevertheless actually the practice amongst them**).

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was known of them in 1661 is summarized by van Riebeeck as follows: "These Hancumquas, as we have always been able to understand, must be the greatest and most powerful of all the dirty Hottentoo tribes, living like all the others in huts of matting, but of a much larger size. They live permanently on the same spots, where they plant dacha. The chief of the tribe seems to be the paramount chief over all the Choequuas or Kings" (*Letters dasp.*, III, 242). Later explorers did not succeed in discovering the Hancumquas, unless, says Maingard, we are prepared to identify them with the Inqua, ruled over by Hykon, "who might, by inaccurate reporters, have been quite conceivably given the name of Hykonqua, or the men of Hykon" (*op. cit.*, 483). (On the Inqua, cf. Schryver's Journal, ed. by E. E. Mossop. V.R.S. 12.)

**) Another exaggeration. The official records speak merely of "a certain nation, of whom the Emissary from the Heusaquas said that they keep the lions so tame and use them as we do dogs" (*Letters dasp.*, III, 242). This emissary, when questioned by van Riebeeck, "told us many wonderful things which he would make us believe, but time will be our best teacher". Nothing is said about the use of lions in war. (D., Feb. 11-12, 1661.)

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De huÿt is van taemelijke lengte, met smalle schouderen en langachtige armen, doch voor na de handen heel mager en dun. De handen zijn van goeden maetsel; de vingeren lang, daer sy nagelen laten aenwassen als arents-klauwen, sy hem voor een gierandt geschil.

Dyna hem alien is de buik dun en rang, met uytsteekende billen, ter oorsake het lichaem, van groot ontbeet of in 't lot groast gebleet, niet in evenwicht of prangings gehouden wort. Sy zijn frai en frisch van benen, doch velen dun van kuiten, maer hebben, inzonderheit het vrou-volk, seer fraie en kleine voeten. Zijn vlugh te voet, en zoo sterk, dat eenigen seeven uiren, in vollen loop, gemakkelijk kunnen tegen houden, en doen stil staen. Begaeft boven gemeen met een groote manmoedigheit.

Het vrou-volk is klein van stal, inzonderheit onder de *Kochoquas of Saldenhars*, en worden daer eenigen zoo benaeden van trunt gevonden, (waer toe niet weinigh helpt, dat sy gene maeltien, moetse kinder-pokken onderwurpigh zijn,) als met een penneel zoude kunnen afgetrokken worden, behalve dat sy wat platachtigh van neuse vallen. Dan vallen boven maie, versta de getroude, groot van boesem, ook zoo groot, dat sy de borsten, die sy los en bloot hebben hangen, den kinderen van achteren over de schouderen, daer sy die gemeenlijk op dragen, in den mont kunnen te suigen geven; doch de ongetroude wederom niet. Het schijnt als of haer de voorings los is, alsoo haer op sommige plaetsen wat uithangt.

Al de *Kaffers of Hottentots*, is een volk, beroofd van alle wetenschap, en letteren; meer plomp, en in verstant meer den beesten als menschen gelijk; hoewel eenigen, door het gestadigh verkeeren met d'onsen, de vonken van hunnen menschelijken aerdt allengs doen te voorschijn komen; gelijk sommigen ook een 't Fort de Duitsche tale beginnen te begrijpen.

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[302] [40]) I have been unable to find any evidence in confirmation of this statement.

481 [41]) The swiftness of the Hottentots is mentioned by most of the early observers as being particularly noteworthy, and the ease with which they generally managed to flee from their pursuers is often commented upon. Fritsch, however, remarks with justice that their scanty clothing and their familiarity with the country inevitably gave them a considerable advantage over the fully-dressed Dutch with their heavy footwear, and adds that in his experience he found nothing to confirm the idea that the Hottentots were exceptionally fleet-footed (*Die Eingeborenen Süd-Afrikas*, 304).

142 [42]) An exaggeration; there is nothing unusual in size about the genital organs of the male Hottentots.

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The neck is moderately long, shoulders narrow, and arms rather long but quite slender and lean at the wrists. The hands are of good shape, and the fingers long, for they regard it as ornamental to let their finger nails grow like eagles' claws [a]. The belly with almost all of them is lean and slender and the buttocks protrude, with the result that the body, when stripped or lightly clad, is not evenly balanced. Their legs are fine and shapely, although often with slender calves; but the women especially have very pretty small feet. They are fleet-footed and so vigorous that some of them can easily keep up with a bull in full gallop and run it to a standstill [b]. They are endowed with male organs of more than usual size [c].

The women are small in build, especially among the Kochoquas or Saldanhars. Some are found with features so regular (due in no small measure to the fact that they are not subject to measles or small-pox) that they could have been drawn with a pencil, except that they are somewhat flat in the nose. The married women, however, have exceedingly big bosoms, so big that their breasts, which hang loose and uncovered, can be passed back over the shoulders to suckle the children whom as a rule they carry there[a]). But this does not hold for the unmarried ones. The lining of the body appears to be loose, so that in certain places part of it dangles out [b]).

All the Kaffrs or Hottentots are people bereft of all science and literature, very uncouth, and in intellect more like beasts than men. Some, however, through steady intercourse with our countrymen, gradually let the sparks of their human nature come to light, just as several at the Fort are also beginning to grasp the Dutch language.

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a) Among the Hottentots a child was suckled till it was two or three years old. The mother, when going out on her daily occupations, carried it with her on her back in a lambskin passed under her arms and knotted over the breast. Dapper's reference to the mother's breast being pushed up over her shoulder so that the baby can suck while still on her back is confirmed by several later writers (cf. Schapera, *Khoisan Peoples*, 388).

b) This very discreetly worded sentence refers to the well-established fact that among Hottentot women the labia minora are sometimes considerably elongated, and may project as much as 60 mm. beyond the rima pudendi. This hypertrophy, the so-called "Hottentot apron", has been regarded by some writers as artificially produced by manipulation, but Schultze, who has studied it carefully, maintains that it is a natural physiological characteristic (*Zur Kenntnis des Körpers der Hottentotten*, 183).

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sheepskin, almost in the same manner as the Friesland or Malagasy women wear a broad linen cap or clout, loosely tied with a wide band. In other details of clothing they cannot be distinguished from the men. Their shoes also are made in the same way and of the same material as those of the men. 291

Ornamentation.

Just as their clothing is sordid and mean, so too their bodily adornment and decoration is slovenly in style rather than tidy. The men have their hair decorated with small copper plates, dolls, small white horns and big coral beads. From some spots they shave it off altogether, leaving patches here and there, just like spaniels are shaven here at home. They pluck out all the hair from the chin, and paint or smear the face to make themselves black, which is held to be a great decoration amongst them. So, too, they smear their bodies and faces with grease and fat, so that altogether they are beastly, savage, coarse and dirty in habit, and consequently look as if they never wash. The Beachrangers, or Hottentots living along the shore of the Cape, are accustomed to come to the ships of the Dutch, when they make at once for the cook's kettle, to smear and streak themselves with the grease and soot upon it. Even the chiefs deem it a decoration to be done up all over like this. Some have for decoration chipped their own skins with notches and cuts,[**] into which they put some fat or grease, with the result that they come to stink excessively, giving out such a fearfully strong odour that you are aware of their approach a hundred yards away. 301 302 304

Men and women with many cattle smear the outer sides of their cloaks and caps soft with fat. This is a sign of wealth; for no common Hottentot, poor in cattle, is ever seen with a greasy cloak, wearing his instead dry and unsmeared. Thus the Goringhaikonas or Watermen, none of whom have any cattle and who are consequently very poor, all wear dry, unsmeared cloaks; except for their chief Choro,[**] who, like his brother, has greasy skins 291 556

**) Scarification seems to have been employed amongst the Cape Hottentots, and still is among the Namaqua, not for decoration but in connexion with many different ceremonies, such as the boys' puberty rites, hunting rites, remarriage, etc. The person officiating makes a number of small cuts on the body of the individual concerned, and the wounds are rubbed with ashes, producing slight permanent scars (Schapera, op. cit., 72).

**) Sic. Choro was the chief of the Gorachouquas, not of the Goringhaikonas.

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CHAP. IX.

Their relations with other peoples.

Who the people are that neighbour the Hottentots is not yet known; those who venture a word about the negroes (popularly called Kafirs) depend more on hearsay than on the witness of their own eyes. Thus one of our officers would have it believed that he learned the facts I shall now mention from the most remote branch of the Hottentot family, to whose territory he had been sent with a guard of six men. These Hottentots differ widely from the rest in their ways, although they are not yet known by a special name; and they told him, says our officer, that between them and the negroes lies a broad river which they cross in boats made out of hollowed tree-trunks in order to exchange goods [1]). The Hottentots are separated from one another by no boundaries.

CHAP. X.

Physical Characteristics.

The human race as a whole, apart from local and national peculiarities, is provided at birth with a character proper to itself; but no less wonderful is it that every single individual of the species, down through the ages and among so many peoples, should be supplied by nature with his own personal lineaments, distinct from those of other men, expressive alike of the inner and the outer man, and constituting an indefinable difference between one individual and another. Thus the Hottentots as a race have everywhere a dark and swarthy skin, as if scorched by the sun, and are generally endowed with a dry, warm blood. Yet the faces of some show much fairer, departing from their native dusky hue. Nevertheless the blackest are the loveliest in their eyes, and they think themselves never so finely adorned as when they sprinkle divers coloured earths upon their hair, or rub them, mixed with fat, upon their faces. For in this region there is a mountain that produces colours, which if carefully worked might perhaps be profitable.

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[1]) I have been unable to identify this officer or the journey to which reference is made. It may possibly refer to Hieronymus Cruse, who with fifteen men landed at Mossel Bay in 1668 and went eastwards overland as far as the Gouritz R., bringing back reports of the Attaquas, "a tribe similar to the Cape Hottentots, but well supplied with copper and beads, which *they obtain from another nation dwelling further east and somewhat darker*" (D., Nov. 28, 1668).

9: Ten Rhyne D-5 (1673) 1933
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All the Hottentots whom I at least have seen have slender and finely-knit bodies, matching the small musculature of their limbs; their noses, as with most African and Asiatic peoples, are snub, their foreheads low; they are thick-lipped, and have curly woolly hair, shaved into various patterns; they go naked except for a light covering of skins on the chest and belly.

The women may be distinguished from the men by their ugliness. And they have this peculiarity to distinguish them from other races, that most of them have dactyliform appendages, always two in number, hanging down from their pudenda. These are enlargements of the *Nymphae* [11]), just as occasionally in our own countrywomen an elongation of the clitoris is observed. If one should happen to enter a hut full of women — the huts they call *kraals* in their idiom [12]) — then, with much gesticulation, and raising their leathern aprons, they offer these appendages to the view. A surgeon of my acquaintance lately dissected a Hottentot woman who had been strangled [13]). He observed these finger-shaped prolongations of the *Nymphae* falling down from the private parts, two nipples in one breast, and various stones in the pancreas. What is more, the Governor, whose word can be absolutely relied upon, added the following: "I too owned a remarkable stone. It was cut from the middle of a man's testicle, and, on account of its diamond-like brilliance I had it set in a ring. But I made a present of it to the King of the Negroes, a superstitious fellow, who displayed a profound belief in its power as an amulet."

The Hottentots have this in common with the Negro, Aethiopian, and other races, that, as the latter smear themselves with oil, they smear their bodies with animal fat, and especially their heads, sprinkling also on their heads the ash of burned herbs, which they call in the vernacular *bouchou*.[14]) Wives perform this service for their husbands.

They cut the lobes of their ears across in a wide slit, and stretch the aperture by inserting a stick, or a tobacco-pipe, or, what is more usual with them, coral ear-rings.

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[13]) On this woman, see below, p. 126, n. 26.

[14]) Buchu was always ground, ie, powder, never burned.

9: Ten Rhyne D-5 (1673) 1933
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CHAP. XI.

Clothing.

291 The use of woollen garments is unknown to them although they are often vexed by great cold. They use the skins of wild animals, and of oxen and sheep. The clothing of the men, therefore, whether chiefs or commoners, is exclusively of skin, and consists of a *colobium* or blanket made of the hide of ox or sheep, and called by them *karos*. This supplies the place of a bed, of a box, and of almost all furniture. With it they protect themselves from the rain or from the cold. Not but what the garment is sometimes made from panther or goat-skin; and whereas the common [602] folk cover their loins with fox-skin, the chiefs use otter or badger. Nor indeed was Hercules himself, the invincible subjugator of so many peoples, and now enrolled among the Gods, better clad, when he sojourned on earth, than with one skin or better companioned than by one club.

When it rains they cover the head with a leather cap, closely fitting on the crown, and rising up to a peak, with flaps on both sides to cover the ears. Round the neck they [415] hang a wallet in which they generally bestow their arrow-heads, but which they sometimes fill with tobacco. Their [301] arms above the elbow they adorn with circlets of ivory on which they sometimes hang their wallets. For the rest they are naked, except that they sometimes protect the [262 261] soles of their feet with shoes of dried ox-skin. These, under the pressure of necessity, they devour boiled or roast, sacrificing their footgear to assuage their hunger.

The clothing of the women consists of sheepskin garments, to wit, a cloak and an apron, with which they take more care to cover their private parts in public than [302] the men do. They bind their hair all round with a band likewise made of skin. They rarely go shod, but instead they protect their ankles with rings made of dried withies lying closely one on top of the other. Some think that these rings are made of dried sheep-gut, others that they are fragments of membrane from the fresh hides of oxen twisted into a circular shape.[38])

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[38]) Few of the early writers seems to have thought it necessary to investigate closely the exact nature of these rings, about which their statements vary so much that it is difficult to know what to believe. Maxwell's observation is probably the least fantastic: "The women wear skins cut in thongs about their legs to the length of a great many yards, which when dry with the inside out look so like sheep's guts that most strangers have mistaken them for such" (*V.R.S.* 5, 50).

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
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They commonly wear ornaments on their head, or else, as we do with poodles, they shave their hair into full moons, crescent moons, or stars. On their foreheads they wear corals, serrated shells, bronze coins, and knotted hairs of cows and other animals, etc. Almost all, except the very poor, wear necklaces of coral, glass, or bronze beads. These they acquire from the Noble Company in exchange for prime cattle. On their elbows as a rule they wear ivory bracelets, on their wrists copper ones.

CHAP. XII.

Buildings.

Apart from their huts they have no houses, nor shelter, nor dwelling-place, for they are always engaged in pasturing their herds and flocks, and are accustomed to wander through uncultivated wildernesses. Their little cabins have but one opening, and their roof and gable and walls consist of the leaves and stalks of the African gladiolus, the bulbs of which they eat instead of bread (our countrymen call it Hottentot's bread). They are so closely built that they protect the dwellers from rain and other inclemencies of the weather. Poles, gutters, and shingles are made from small branches of trees. The porch is arched and winding. Each husband digs out a hollow on the floor, in which, as on a bed, he spreads a sheep-skin; he then wraps himself up in another sheep-skin so cosily that neither head, nor foot, nor hand can be seen, assuming the posture naturally taken by the child in the womb. The wife sleeps higher up on the edge of the man's hollow bed. This little cabin holds fifteen, sometimes more, lodgers. They place the huts on hill or plain, or among trees on the banks of rivers, and lay them out in a circle at a distance of five or six paces from one another. In this way they protect the cattle, which are enclosed within these bounds, from the attack rather of wild beasts than of an enemy. But when the chiefs give the signal to move to a new place, they warn their subjects by kindling huge fires. Then the women alone collect all the stock, and all the gear which at other times is cast into leathern bags and carried on their own shoulders, and place them together with the hut on pack-oxen, while the men drive away the forces of the enemy.

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
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CHAP. XVI.

Means of Livelihood.

Nature has taught them gluttony, their slothful indigence teaches them temperance. They have no variety of food; from marshes and mounds they root up sword-lilies; with the leaves of this plant they roof their huts, the bulbs they use for bread. These are dug up by the women, for it is the women who provide food for the men; the men look after the huts and the herds, or else are occupied in war. The only interruption to this diet is in the event of a marriage or a birth, when they slaughter an ox, or at least a sheep, to provide a feast for their friends, unless some wild animal should happen to be taken. They also eat the leaves of many kinds of sedum.[27]) They drink the milk of cows and sheep. The women do the milking at fixed times of dawn and dusk, and they make it into butter by an elegant process. They skin a bird, and turn the s[illegible] inside out so that the feathers are inside; they tie th[illegible] to a hollow stick and shake it so that the milk is separated into butter and whey.[28]) With the butter they smear their heads; the whey they drink. They do not know how to make cheese, nor do they like it. They drink nothing except milk and water; they eat only fish with scales, not eels, nor rays, etc., nor any sort of shellfish or oysters.[29]) But there is a sort of very sweet bream with scales in which they take great delight.

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[27]) Still commonly known in S. Africa as *Hotnotsvyg* (Hottentots fig) or sour fig (=*Mesembrianthemum edule*).

[28]) A more accurate description of the butter-making process is given by Grevenbroek (see below, p. 347) and by Schreyer, who says: "Die Milch schütten sie in einen ledern inwendig rauchen Sack, in welchen unten ein Löchlein, welches sie zubinden, alsdenn nehmen ihr zwey den Milch-Sack, jeder bey einen Ende, schütten und werffen die Milch so lang in einander, biss Butter wird, als denn lossen sie die Butter-Milch durch das Löchlein abfliessen, thun die Butter heraus, welche dann, wie leichtlich zuerachten, voll Haar ist, das einen davon eckelt; Ihnen aber eckelt nicht, denn sie können alles hinein essen, woran wir einen Eckel und abscheu haben" (*Reise nach dem Kaplande*, reprint 1931, 46). [They shake the milk in a skin bag with the hairy surface turned inward. At the bottom is a small hole, which they bind fast. Two of them then take the milk-sack, each at one end, and shake it about vigorously until the milk turns into butter. Then they allow the whey to flow out through the hole, and take out the butter, which, as can easily be imagined, is full of hair, so that one fights shy of it, but this they do not mind, for they eat many a thing which we avoid.] The modern Hottentots employ a somewhat similar method of making butter, which they eat either fresh or dried with various edible plants (cf. Schapera, *op. cit.*, 237).

[29]) This certainly does not apply to the "Strandlopers", who ate all kinds of fish (see above, p. 57).

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

CHAP. XXV.

Arts and Crafts.

You might as well look for jewels in a sty as for arts in this degraded people. Since however they wear skins sewn together with the needle, they cannot be absolutely said to be without arts and crafts. Their needles are of iron (for they have mines and, as I guess, very rich ones) or of ivory, and for thread they use the sinews of animals. They shave their hair skilfully with sharp razors, whence it follows that they are acquainted not only with the tailor's and the barber's craft, but also with that of the smith.

Hence they are provoked to a certain flattering conceit of themselves, although in truth they are rude creatures with no tincture of any art except the humblest. Thus one of their chiefs gazing at a watch, and instructed by the owner in the use of it, said: "Why should not the Hottentots also make ones as good?" Some manufacture and play a musical instrument with the appearance and function of a flute [53]). Some pretend to the use of magic and would have it that they can catch fish by playing on the flute [54]).

CHAP. XXVI.

Their medical practices.

It is claimed that the human race has learned many methods of healing from the brute creation: for instance, emetics from dogs; from the ibis, an Egyptian bird, the use of the clyster; from the hippopotamus, common in these parts, phlebotomy; from goats, the excellence of dittany; from swallows that of chelidony; from snakes of fennel; from toads of the narrow-leaved plantain; from the weasel of rue; from the stork of wild marjoram; from boars of ivy; from stags of the artichoke; for it is true that nature is the teacher of all these. Why, then, should we be surprised if these peoples, brutish though they be, have some method of healing? Like Podalirius and Machaon in the Trojan war who did not so much apply their remedies in pestilence or in every sort of disease, but were accustomed especially to treat wounds, as Celsus says. Thus suction and anointing are the chief, nay, the only remedies of the Hottentots, for all they fear is

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[53]) This may possibly refer to the reed pipes of the Hottentots, already described by Dapper. See above, p. 35.

[54]) I can find no confirmation for this statement.

[See 8: Dapper, this File, cat. 116, p. 35. – Analyst]

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot
South Nguni FX17

I have now described the outfit of a fashionable male, and the dress and adornment in which the women, both wives and maids, flaunt themselves, festooned with ribbons and half-naked, and smeared with various decorative pigments. Among the Magosi when women meet, they embrace and kiss, their faces beam with joy, each takes the other's hand in friendly greeting, and they enquire of one another: Where from? and Whither away? How does your health? and what is the news in your part? and what new ditties and dances have you learned? chatting together as thick as thieves.[75])

The men on this side of the mountain follow the ancient Roman practice of binding their feet with skin shoes by way of sandals; the women do so only in thorny bushes and thickets through which no lion or wild beast could force a way, otherwise their feet, which are wonderfully small, are bare and unshod. If hunger overtakes the natives in desert places far from their huts, these veldkoene, pounded with flints and roasted on the fire, furnish their last repast.

Some assert that their race came into being from a male and female simultaneously sprung from the earth; others, among the Magosi, following the steadfast tradition of their ancestors, and one more in harmony with the Jewish and Christian Scriptures, ascribe their origin to a man and his wife who in remote times descended through a window on to the earth. All are agreed that from these first parents they learned agriculture and the storing of grains and berries, the milking of cattle, the brewing of beer and the making of bread.[76]) There is a gleam of sense in their words.

Their food is as rough as their clothing, and both are lacking in elegance and refinement. On the ground, after washing their hands, they eat the food the women have prepared; on the ground they sleep. The same skin that covers them by day is conveniently converted at night to supply the uses of a pillow, a mattress, a rug and a mosquito net.

Our nearest neighbours whose wanderings bring them quite close to us, and those who are scattered over the mountains, live a hand-to-mouth existence as robbers and cattle-raiders; they keep to desert places untouched by human cultivation; they are bound by no discipline, obey hardly any custom or law, and are not subject to the

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other, men and women, young and old alike, asking whence they come, and where they are going, what news they have, and whether they have not learned any new dances and songs."

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot
South Nguni FX17

The possessions of one deceased fall to his sons in equal proportions; if they fail, the next of kin succeeds.[55]) A brother inherits the property of a brother, not the father. In the last event an outsider is called in, for the daughters are forever debarred from inheriting from a father, a brother, or any other source. And indeed by the most ancient law of nations they are regarded as the end of one family and the beginning of another, and are made of small account(?). S 428

It is the native fashion to dress like herds in skins, and they all go clad in the hides of lions, leopards, tigers, zebras, sheep and other animals wild or domesticated. The skins are prepared by being softened in fat and grease and well worked. Sometimes they wear them inside-out. They are very particular to wrap themselves each in his own skin, and never to throw away an old one. I have however occasionally seen a distinguished warrior, who was a mighty man of action, or one conspicuous above his fellows for his fine physique or greatness of mind or lofty stature or noble birth, dressed in a skin of a distinctive colour and with a tasselled edge. H 291 H [554]

Like all Africans and Asiatics they rub their limbs with any sort of fat, just as if it was olive oil, anointing themselves copiously as a protection against the danger of sun, cold or disease. The noisome stench of which our people accuse them is to be ascribed not to dirt but rather to a plant known to European botanists and called Bochu by the natives. This they crush with stones and reduce to a powder, and then sprinkle or rub on their heads as a sweet fumigatory, potent charm, or disinfectant scent. Strangers find the smell of this plant unpleasant, heavy, and offensive, but to those who have had time to become accustomed to it, it seems choice, fragrant and agreeable. H 302 H [824]

They set very great store by the plant Daggha, as they call it, the roots of which they make into little cakes not exceeding in size the silver coin known in the vernacular as a rix dollar; and these they chew, as the Indians do opium and the Egyptians oetum. It puts them to sleep, but never maddens them. H. 276

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to daughters" (Molsbergen, iii, 65). Actually, in any Xhosa household, the principal heir is the eldest son of the first wife, who has to make provision for his younger brothers and sisters; in polygynous households, the eldest son of each wife inherits all the property alloted by the father during his lifetime to that wife, but the eldest son of the first wife succeeds to the headship of the family. If a man has no sons, his property is inherited by his father if still living; if not, then by his eldest brother of the same "house". (Maclean, *Compendium of Kafir Laws and Customs*, 1858, 71-72). S 428

11: Maingard Q-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

tama, i ||haosen tama, ina ≠kwa: ta o, |kona gũ kx'ãm ||aba ≠kwa:sa, ina gei khwesa !oasi.

iku ta o, iku ≠u:kwa tĩa o, ina !kãsab gu:b mã, ina gu:b ≠ae, ina a:b !na !aoxodomae, ina ≠gaus !na xaba die |aubi, ina gei khwesa sãsie, ina gei oudi ina habu, ina ||khom di |harab u:e, ina |harab |kwa ≠kauwe, ||nuib |kwa ina uree, ina ure twa sta o, ina ||nuiba ≠kauwe, ina !nouba ||haba |hoboe, ina sãba thũmme.

ina gu:b ta sãsie o, ina |aeosa keisa khwedi ≠ũe, ina !kũ:b |kwa, |habib tsi ≠namma tsikwa anae, ina !amdi ||ka:e

ina gei khwesi kwa hwaxu:kwa !ko tsi xun |uib tsikwa, ina xun |kxwae.

ina !gariba u: ≠kae, i ousi heis u:||a, ina ho:sista o, ina ≠goap u:e, ina ≠goaba he:ba !kurue tsi ≠geithakwa u:kx'ãi !kurue, ina ||na:ba ||gamma kx'ãm !na mãe, ||kwaku kx'ãi mãe, ina he: heisa ≠naue, ina kx'ãi xarie.

ina|| kãũba !koa !kũ, ina gei khwedi ||nae, ina ||am, ina ≠na:.

Translation :

When the time comes, the puberty ceremony of the young girl, a room is made for her. A mat is put in. A separate door is made for her. She sits quietly. She does not look at things too much. She does not scratch herself. When she goes out, she goes out by the separate door. An old woman looks after her. When the ceremony is finished, the brother gives a sheep. The sheep is killed, his throat is cut over a hole. The blood is gathered in a wooden vessel. It is cooked by an old woman. The old women eat it all up. The mist is drawn out of the entrails. She is rubbed with the mist. It is rubbed off with fat. Then red ochre is again rubbed. Then *sãb* (a perfumed powder) is sprinkled (over) her.

When the sheep is cooked, it is eaten by the healthy women. Then she (i.e. the girl) is clothed with a back-kaross and a fore-kaross and a wrapping kaross and beads are put round her neck.

Then the old woman touches (with her) everything and the grind-stone also and they grind together.

Then she is taken to the river. The old woman gets a little stick, When she has it, she takes some clay, she (the girl), is rubbed with this clay and her thighs are rubbed all over. She is placed on the edge of the water, she is made to bend on her knees. It (the water), is struck with this little stick. She is sprinkled all over. Then she returns to the stad. The old women sing and clap their hands and dance.

11: Maingard Q-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

881 *Note :* Henceforth, explained *Iis* and *Meis*, she ceased to be a */ho:s* and became an *oaxais*, until her marriage when she became a *taras* or wife. *Iis* added that they were too poor nowadays to keep up such an elaborate ritual, which sometimes lasted for months.

114 881 This ceremonial has been described extremely briefly for the Korana by Wuras (loc. cit.) For the Naman, see Schapera (op. cit. p. 272-279) who analyses all the previous accounts and gives his sources as usual. The fullest Nama description is that of Mrs. Hoernlé (*Harvard African Studies*, ii. pp. 70-74). Her account substantially agrees with the above text. It contains a full timing of the proceedings and lays stress on the festivities and other details. There is in both accounts the same symbolical return to the household duties and the same renewal of the initiate's contact with water after her long period of impurity and seclusion, as well as her inability to do the normal things of life, while she is cut off from her fellow creatures. Likewise, the sacramental meal is restricted to women and only to women who are free from their periods.

302 824 The *sâb* spoken of in the Korana text is a sweet-smelling powder. *Kheis* brought me some and she and *Iis* separated its constituent elements. They are as follows : (i) */kaep ;* (ii) */ui sāb*, a green lichen growing on stones ; (iii) */hareb*, " veld biesies," roots only ; (iv) */hu !kūb ;* (v) *!gwabeb* grows in vleis, only found at Warrenton on the Vaal in winter ; and lastly the */honabab* root, of the colour of the earth, and reduced to small pieces. The mixture must smell sweet (*!gāi ham*). The women use it not only as described above, but also on their armpits and to rub babies with.

585 It might be well to add the few words I have collected about their marriage. No more elaborate ceremonies now exist. In former times, twenty oxen, they said, were killed for the festivities, which were accompanied by the *≠a:di* and dancing. The *aba gomas* was given to the mother of the bride by the bridegroom and the young bride was welcomed with more festivities and dancing into the bridegroom's kraal.

814 431 When a child was born a */naes /ho:na gomab*, " an ox for the newborn children " was given to the mother, if a boy was born. If a girl, a cow was given, */naes /ho:na gomas*.

The life history of *Iis*

342 539 *gei !koab kurib !na Iis kje !khoub kx²ai !nae ha. ikje !koub hwa kx²omina !go kx²ai. //na: //kae, kx²omina /harukwa xu die ha. ikje /harukwa /hāb xu die, ikje tarakhwedi !garib !na /hākwa di /hou /hou.*

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

000 (pot sũ-s, to boil, to cook sãi). Food, especially meat, is
252 always well boiled, and not underdone, as our gourmands prefer it.

325 We must also conclude that the process of melting
196 ore was known to the Khoikhoi before their general
174 separation; for ǀurib is the word for *iron* or any other metal used by all clans and tribes, and is derived from ǀũ, to separate (intransitive and transitive), German *ausscheiden*. They also manufactured knives, spears (gõagu), and metal rings both of copper and iron, as ornaments for arms and legs. (Rings ǀganugu, literally meaning the ties, from ǀgai to bind.) From the invention of iron tools, such as knives and axes and spears, it was only a short step to the fabrication (ǁhoe-χoa-ǀna) of wooden vessels in which they could keep their milk and fat.

174 But iron and copper tools were, on account of the difficulty of manufacturing them, as yet too valuable; consequently the stone implements of the more primitive age were not entirely abandoned. That a Stone Age must have existed among the Hottentots is proved by the fact that
413 the priest (ǀgai-aob) up to this day never uses an iron knife, but always a splint of a sharp quartz, when he has to perform the rite of making a boy a man, or if he has to make an operation, or if a sheep or cow is slaughtered as an offering to the deceased or to the Supreme Being.

492 Oxen were broken in for the purpose of carrying and riding (ǀgabi), and men and women both were experts in the art of riding, much unlike the Kafir, who will ride while his wife and children have to trot alongside of him. Van Riebeeke's journal in the Cape Archives of 1658 speaks of *pack-oxen*; and also Vasco da Gama, when he came to Mosselbay, saw * women riding on oxen down to the Bay to see the *new comer* (the ship of da Gama).

302 It speaks well for the refined taste of the ancient Khoikhoi, that they were fond of perfumes (sã-b or buχu).

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* "Their brides on slow-paced oxen ride behind."—CAMOENS, *The Lusiad*. Book V.

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

The most costly present lovers could lavish on each other was buχu, and these sweet aromatic herbs of a certain Diosma were also sprinkled on those cairns which still are objects of worship, and where they assembled to offer prayers to the deceased or to the Supreme Being Tsūi‖goab. We know that in the earliest times a large trade was carried on (‖amab, trade, ‖amagu, to trade, to exchange, to barter), not only with pottery, dishes, spears, and knives, but chiefly with Buχu. And the leaves of the *Diosma* growing on the Khamies Bergen, the Lange Zwarte Bergen (‡Nu-‖khara, a name still remembered by the old men of the !Amas tribe), and of the ‖Khomab Mountains in Great Namaqualand, and of ‡Nu-!hoas opposite Sandwich harbour, were known all over the Khoikhoi territory.

That the eyes of the ancient Khoikhoi were early directed towards the sky, we shall see from a myth in the following chapter. The stars too were an early object of contemplation to them, as is evident from the number of names for the stars. Certain it is that the *!Khâseti* (‖Khunuseti) or Pleiades, the Belt of Orion or *!goregu* the Zebras, *α* Orionis *χami*, the Lion, *α* Tauri (Aldebaran) *aob*, the husband, were known to all the Khoikhoi before the separation. There was a star-mythology, and things in the blue vault went on in the same way as here on earth.

The ancient Khoikhoi were a brave and warlike people, and it characterizes their wars that women and children were spared. *War* was *torob*, from *toro*, to *bore*, to *perforate*; thus war means the perforator. Bravery was highly admired, and girls used to meet the victorious heroes (!gari-b, ‖gob, !ĕ-aob) who returned to the kraals laden with booty, singing their praise. Such heroes had then to undergo a ceremony. The priest or !gaiaob cut certain marks on the chest of the brave man with a flint stone, and he received then on such an occasion a cognomen as Xama-!gamteb, Lion-killer, ‖Otsātamab, The One who cannot die, Aogu‖ōb, Destroyer of heroes, &c, Names of places

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

776 doers, especially against the Lion. The etymology of
196 |Gurikhoisib offers no difficulty. |*Guri* means *single, only, alone.* Khoi-si-b derives from the root *KHOI*, meaning *man ;* with the suffix *si* it has a more collective meaning, like *mankind ;* therefore, |Gurikhoisib, means the only man, the first man, primitive man. Here the worship of the Supreme Being and ancestor-worship have become amalgamated.

The name ǂEiχa|kha||nabiseb consists of three words —ǂeiχa (from ǂei), brass-like, |kha, body, and ||nabiseb, the back-bone ; thus the whole name conveys the meaning: "The man whose body has a brass-coloured backbone." This is the lightning, who descends from heaven (|homi), or from the cloud (|nanub) to the earth.
302 Here we have, perhaps, the explanation why the Khoikhoi women on certain occasions anoint themselves with red ochre, and also for the purposes of worship make marks with red ochre (torob) on certain sacred stones and cairns.

782 I remarked previously that we have reason to believe
302 that there was among the Khoikhoi also a period when *human* sacrifices formed a part of their offerings. They still cut off a finger. I shall not be surprised if continued investigations corroborate the idea that the painting of the sacred stones with red ochre was merely an act to replace the cruel offering of human blood by a simple symbolical ceremony. It may also be that the red lightning, in killing a man, and thus demanding blood, might in the commencement have led to human sacrifice; and that the red colour of the lightning and the bloody sacrifice together afterwards introduced the use of red ochre or other red paint into the worship of the Khoikhoi. I have already quoted in the second chapter from Ludolf's "Commentary," p. 228, "Uxores solere conspergere caput dei *terra rubra.*" In place of this terra rubra (red ochre, *tōrob*), they also use frequently the red tannic juice of the Acacia giraffæ.